Evangelical Christendom.

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MONTHLY NOTES.

As we go to press, the Bath Conference is being held, and though we must wait till next month to give any notices in detail of the subjects brought forward, it may yet be said generally that so far as cordial reception by local representatives of the churches, and crowded and attentive and sympathetic audiences go, this Conference falls behind none of those hitherto held. There has been also a tone of spirituality and of scriptural teaching in what has been said, which goes far to lift it above the level of some former Conferences. It seems increasingly important in these days of advancing Ritualism and Rationalism that the tone of the Conferences of the Evangelical Alliance should be such as not only to confute error by the exhibition of truth, but to profit those present spiritually, by making Scriptural exposition the great means of enlightening and edifying the hearers. The Rev. Hubert Brooke's address on Psalm cxxxiii. was a model of what the style of teaching at an Evangelical Alliance Conference should be. So also was that on the next day, by the Rev. W. Fuller Gooch, on 1 John v. 4. We hope to report these and the other addresses in our next number.

The Church Congress held last month at Rhyl was, to a certain extent, a manifesto of sympathy on the part of the Established Church of England with that part of it which is in Wales—threatened as it now is with Disestablishment. With the political aspect of things we have nothing whatever to say, but we may observe that from an evangelical point of view the introduction of politics into a Church Congress lowers the tone of its spirituality. The *Record* correspondent well remarks: "There is a danger at this Congress of the political side of Church work receiving too much attention, and it is well to carry our minds back to first principles, and to remember that the Church's work, both individually and corporately, is before all things spiritual." This witness is true, and applies equally to the Established Church and to Nonconformity, of both of which it may

be truly said that nothing acts more like a canker in churches, eating out the life of their spirituality, than the cultivation of worldly politics. There is a political sphere spoken of in Scripture which is in keeping with the Christian's calling, but it is not worldly but heavenly. "Our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ." (Phil. iii. 20, R.V.)

The reports of Church Congresses are always interesting, not only because they generally contain papers and addresses from men of acknowledged ability, but also because they reflect more or less the spirit of the age, and serve as indications showing, so to speak, how the wind is blowing. Viewed in this light, there is much in the proceedings of this late Congress that calls for sorrow as showing how steadily modern thought, even within the professing Church, is drifting in a direction opposed to the teaching of Christ as to the inspiration and authority of Holy Scripture. What can be said of such a statement as this of Archdeacon Wilson's: "Criticism . . . teaches us to regard the Pauline and post-Pauline teaching, historically, as helpful approximations and appreciations of the truth rather than as authoritative dogma for ever binding on human souls." Whether by "post-Pauline" teaching he means the other writers of the New Testament, or those that followed them, is not clear; but confining our thoughts to what is here said of Pauline teaching, we cannot but feel astonishment that an Archdeacon of the Church of England should have written such a sentence.

How different to this is the language of the Apostle Paul himself. "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord," and how solemn the denunciation which follows, "but if any man be ignorant let him be ignorant." (1 Cor. xiv. 37, 38.) As to denying that Pauline teaching is "authoritative dogma," when there went out a decree (in the Greek "dogma") from Cæsar Augustus that all the world should be "enrolled," it was a command which all his subjects obeyed. Is Christ our King to be allowed no similar power to issue His commands? Are we to reject the apostolic messengers through whom He is pleased to speak to us, and to regard their writings, conveying such commands, as only "helpful approximations and appreciations of the truth," but not possessing any dogmatic authority over the conscience? We are indeed fallen upon evil days when such a thought can be patiently received by a Church Congress.

It may, however, be said that Archdeacon Wilson (better known as the late Head Master of Clifton College) is an extreme man, and this, no doubt entails all the more responsibility on those who appointed him to speak at the Church Congress. But what are we to say of one bearing the honoured name [of Ryle—not the Bishop, but his son, the Professor—who would have us accept the results of modern criticism of the Old Testament, as if there could be no appeal and as if all that modern criticism chooses to assert must be believed. We are not even allowed to draw a distinction between what may be true and what we cannot believe to be so. "The verdict of literary criticism must be accepted with absolute impartiality: and if, as criticism may tell us, the Books of Chronicles are in some details irreconcilable upon any candid principle of interpretation with the Books of Samuel and Kings; if again, the Book of Esther prove to be in the main unhistorical,—we shrink not from resolutely accepting results which affect our view of the literary history of the Books."

We cannot agrée with Professor Ryle as to the duty of bowing down to worship at the shrine of modern Biblical criticism. We may surely, before we "resolutely accept results" which contradict that view of Scripture which our Lord sets before us, ask what is meant by a book being "unhistorical"? Does it mean that it contains facts at variance with what history records, or only that we have no contemporary history to confirm its statements? In the former case there is nothing to prove that Scripture history may not be right and the other wrong, but in the latter case (which is probably what is meant by calling Esther unhistorical) we need only patience to wait for the increased light of contemporaneous history, which modern discoveries in monumental and other remains are bringing almost daily to light. Mr. Pinches, of the British Museum, a well-known authority, in an interesting paper on this subject which he read at the Congress, stated that "The Old Testament may be regarded as practically historically accurate, and that the more discoveries are made in the East, the land of its origin, the greater confirmation does its historical portion receive, and the less occasion has the unbeliever to cavil at its witness." Such testimony from a practical source is worth all the theories of German Professors, or, we are sorry to add, of the English Professors who follow in their train.

This paper on "Confirmations of Holy Scriptures," by Mr. Pinches, is one of the most valuable of those read before the Church Congress, presenting as it does, a summary of striking confirmations of the truth of Scripture, and that on points in which a few years ago unbelieving criticism brought this same charge against it of being "unhistorical." Not long ago the existence of such a person as King Belshazzar at the taking of Babylon was denied as being "unhistorical." Mr. Pinches, however, tells us that "Belshazzar's name occurs on a large number of documents all of the reign of Nahonidus, and in every case he is called 'the Son of the King.' Nevertheless, it is pretty certain, that he was in a great measure endowed with royal powers." An inscription recently deciphered describes his being killed "in the night," which remarkably confirms the words of Scripture, "In that night Belshazzar, the Chaldæan King, was slain." Moreover, the fact recorded, often charged with being "unhistorical," that Cyrus is not mentioned by Daniel as the captor of Babylon, received confirmation from the inscriptions which show that "the city was taken by Gobryas, not by Cyrus," and that, in all probability, Gobryas is none other than Darius the Mede: Darius being, like Cæsar, a name of office rather than of person.

The subject, however, of all others discussed at the Church Congress which most concerns members of the Evangelical Alliance is that of Home Reunion, which, however, was not presented under this head, but only that of "The Church in Relation to Nonconformists—Points of Agreement and Difference, Possibilities of Co-operation." It was no doubt wise to limit the subject to co-operation, for he must be a very sanguine man who hopes for reunion at present. The first speaker, the Rev. H. A. James (Head Master of Cheltenham College), said truly: "Reunion, in the near future at least, is, humanly speaking, the vainest of dreams;" and he pointed out what is often forgotten by those who, under the name of *reunion*, really hope for the absorption of Nonconformity by the Church. "The truth is, that if there is to be any reality at all in our attempt to reunite our British Christendom, we must face the fact that the Nonconformist, like ourselves, has principles which he will not give up." He then briefly reviewed these principles, those bearing on ordination and the

sacraments being the most serious hindrances to reunion or even to co-operation. "Of co-operation in purely spiritual work (he said) little is possible. We cannot go far in this direction without coming to impassable walls of partition." It need hardly be added that this is said from a High Church and not from an Evangelical point of view.

Our Alliance was wise in putting the word "Evangelical" in the forefront of its designation. Only upon evangelical lines can Christian union and co-operation between Churchmen and Nonconformists be at all successfully attained or even attempted. The High Church views of sacramental grace and so-called Apostolic succession are, as the speaker just referred to says, impassable barriers. But these views are rejected by all genuine evangelical members of the Church of England as much as by evangelical Nonconformists, and so far from their constituting a barrier to separate Evangelicals, the rejection of them constitutes a bond of union amongst all who value the truths of the Gospel of the grace of God. There is such a thing as Christian union and co-operation in contending against error, and it is to this we are exhorted in Jude 3, and that on the ground of "the common salvation," to "earnestly contend for the faith which was once delivered unto the saints."

The Congregational Union of England and Wales is holding its Autumnal meeting at Southport. The opening address of the Chairman, the Rev. Dr. Brown, of Bedford, was on the subject of "the Historic Christian people," being a complement to that he delivered in the Spring on "the Historic Episcopate." He made some good points as against the absolute necessity asserted by High Churchmen for Episcopacy as the only channel for the transmission of grace. "We must look for the Church's historic continuity, not in Bishops and priests, not in mere organisations and forms of government, but in the great body of Christian people who compose the Church—who are the Church. You have continuity here, you have it nowhere else. There was a whole century, at least, when the Bishop of Rome was no more than the ordinary pastor of a local church, and when diocesan Bishops had no existence at all; but there never has been a single day since the Church was founded at Pentecost, when there has not been an unbroken succession of believing people, those in whom there lived a diviner life than in other men, a life which took its pattern and received its birth and impulse from Christ Himself."

A correspondent writes from Oporto to call the attention of the Evangelical Alliance to the case of Fernando Francesco Bichão, who lies in prison, and has done so since February last, for the crime of having neglected to take off his hat to a cross carried in front of a passing funeral. He was arrested and convicted under a law which treats as penal any disrespect to the established religion of the country. He appealed to a superior court at Oporto, and with success, inasmuch as it had not been clearly proved that he had wilfully treated the State Church with disrespect. His enemies, who were powerful, then carried the case to the superior court at Lisbon, and here the original sentence was confirmed on the ground that it was sufficiently proved that he committed the act wittingly. The sentence hung fire for a time, but when the abortive attempt to establish a Republic failed last January, the Government was enabled to use extraordinary restrictions of private liberties. This was the opportunity, and Bichão was arrested on Feb. 20, and placed in Aveiro prison, from which he wrote to our

correspondent, advising him of the fact, and adding, "But I am happy; blessed be the name of the Lord." Our correspondent adds: "There he still lies to the shame of Popery, for it was a purely clerical persecution, and to the disgrace of Portugal, which in many respects is truly liberal. But the Concordat with Rome still gives the priests great power when they choose to use it against the freedom of the Gospel."

THE POWER FOR CHRISTIAN SERVICE.

THERE is a great deal of inquiry among Christians at the present day with regard to what is called power for service, which is sometimes spoken of as a third blessing, succeeding sanctification as sanctification succeeds reconciliation. It is thought that after a man has intelligently received Christ as his all-sufficiency, his sanctification, he may seek and find a special enduement of power whereby his influence upon others shall be mightily enhanced. Mr. Moody and others have told us that they have had proof of this in their own experience. And it is argued that what one has obtained, all may obtain, and all ought to obtain. And almost every Christian is ready to admit that he comes short of being such a power among men as the Bible seems to demand that he should be. We propose to study this question a little, by the light of Scripture. This or that man's experience may be very impressive and may help us to have larger views of the possibilities of grace; but it will not always be safe to conclude that our experience must conform thereto. Not all manifestations of the Spirit are for all. But the Scriptures encourage in every man the expectation to grow in grace and in the knowledge of Christ and in fruitfulness. In that particular line of ministry which is assigned to A. B. or C. A. B. or C. may look for enhanced power.

The Apostle, writing to the Ephesians, after bidding them, in the fifth chapter, "be filled with the Spirit," bids them, in the sixth, "be strong in the Lord and in the power of His might." These words cover the whole question. The Christian is not to be a cipher, an invalid, a reed shaken with the wind, but a mighty man of God—a Gideon, a Samson—and this because of his union with the Lord. "*All things are possible to him that believeth.*" Here, too, is a word that covers the whole question. Take all the spiritual power that has accompanied Mr. Moody's ministrations, and it is all deducible from this statement: all things possible to the believer. When the Apostle exhorts the Ephesians to "be strong in the Lord and in the power of His might," to be effective according to the effectiveness of God Himself, he does not bid them wait upon God for a baptism of the Spirit. Nowhere, in all his epistles, does he so direct, but always implies that believers are the dwelling-place of the Spirit, a habitation of God through the Spirit. To us, this seems the very thing to recommend, nor do we easily conceive of any other way. But it happens to be not the apostolic way. The Apostle teaches that the Holy Spirit is with the believer, and that the manifestation of the Spirit is to be according to faith. The power is with him, slumbering, till his faith appropriates it and gives it expression.

Some take this view of the matter. Who exercises a grander influence upon men than the man of eloquence? What a sublime manifestation of power there is when a Gough gets possession of the minds and faculties of thousands, and compels them to see as he sees and think as he thinks! Now this is a form of power that appeals to the imaginations and ambitions of men, and ministers of the Gospel are tempted to seek for it so long as they think there is any hope of obtaining it. But how many Goughs and Spurgeons are there in a generation? Not one in a thousand of Christ's ministers. What we learn in the letters to Corinthians about Paul's preaching, and comments made upon it, and the disappointment of the Greeks, because the preachers of the Gospel were not remarkable for oratory, shows us that oratory is not the enduement of power.

The power of the Holy Spirit is shown when men are so brought under the truth that it exerts upon them its appropriate power. The Scriptures, as described by Paul, are adequate to this—viz., "that the man of God may be perfect, thoroughly furnished to every good work." The Spirit of God is the Spirit of truth guiding men into the truth, and causing it to have such an ascendency over them as its nature demands—viz., causing them to tremble at the exhibition of God's sovereignty and

majesty, to be filled with joy at the reception of His love, with love to those whom He loves, to hasten to do all things that please Him, to hang delightedly upon the movements and the words of Christ.

When one man is used of God in awakening great numbers of men and drawing them to Christ, there is immediately revealed a sphere of usefulness for hundreds of Christians, who, in one way or another, in many ways in fact, join in the work of helping the converts to know the mind of the Lord and the way to serve Him. And one of these may by some words or bright example confirm the faith of a trembling disciple who, twenty years after, may be a greater power for God than the man of God was whose ministry awakened him.

The lesson given to Elijah in Mount Horeb is most instructive. It is so natural to connect the idea of great demonstration with great efficiency, that we do not readily perceive how the still small voice can accomplish more than the fire, the earthquake, the terrific gale. But Church history is full of examples of this truth.

The greatest power in the world is the knowledge of the crucified One. When the Holy Spirit enables a man to take in this and he becomes aware of the mighty love of Him whose authority he has been hitherto despising, the habits of a life-time suddenly lose their power. Where there is a conflict and defeat comes gradually, men are more impressed with the power that triumphs than when the victory is immediate; but really the power is greater when the love of God conquers the man, and the passions and appetites of a man slink noiselessly away to everlasting night.

G. B.

DRAWING NIGH TO GOD.

We all know the difference between a means and an end. The means may never terminate in itself; it is subordinate to the end, for which alone it exists. It is but the way, which loses itself in the end as its goal and object.

Christ Jesus is not the End but the Way. He came to reveal *the Father*, to bring us *unto* God, to open up a way in which we can draw nigh to God. Many Christians regard Christ as the End; if they have found Him they are content. They have no idea that to have found Christ is but the beginning; the true end is to know God, to have communion with Him, to serve Him, to be fitted for receiving that manifestation of God Himself to the soul which is given to those who cannot rest content without it.

The question may be asked, "What is the difference between drawing nigh to Jesus, who is God, and drawing nigh to God?" The answer is twofold. For one thing, in Jesus the divine has been clothed in the garb of the human, and we can hardly know how far it is really the divine that attracts us. For another, in Jesus the divine is specially revealed on its one side of grace and mercy; we are all too apt to be only seeking ourselves and our salvation, while we profess to be seeking God. The true test of the reality of our turning to God, the proof that we are not merely seeking ourselves, but God, is this: that we prize Christ and His work because *He brings us to God*, because in Him *we draw nigh to God*.

Drawing nigh to God—that does not only mean reconciliation and liberty to draw nigh; but, the reality and the enjoyment of that to which the liberty gives us the right, as the actual experience of the fellowship and presence of God, uninterrupted communion with Him. God made man for Himself, to be His companion, His delight, the sharer of His thoughts and plans, of His love and His glory. When through sin man had put self in the place of God, Jesus came to restore the ruin sin had wrought. He began the work by offering Himself unto God; He continues it by bringing us to God, to offer ourselves to God; He perfects it when He leads us within the veil to the life of uninterrupted communion with God.

Would God that all His redeemed people really believed in such a life as possible. Really believed that the Holy God, who is all light, like the sun, all love and beauty, is able so to manifest Himself to the soul, that His conscious presence becomes its only dwelling-place. Really believed that God, the hidden but Almighty One, has the power to act upon the soul of His redeemed child, so as to make the fulfilment of the promise most real: "We will come and make our abode with him." Really believed that in a divine and supernatural way passing all understanding, above all we ask or think, the soul can learn to know the love of Christ, and be filled with the fulness of God. Really believed that the way into

the Holiest, the Living Way, is opened up, so that we truly can enter and dwell there.

What new zest it gives to our hope in Jesus, when once we see that this is what He will give us—not only the right—alas! how many mourn that their right of access has availed but little—but the Power, the Endless Life Power, in very deed to lift us up and to bring us *nigh to God*. We begin to see that it is not only to justify us, or to sanctify us, not only to make us happy, or to make us fruitful, that we must look to Jesus, but for something far higher and more blessed. It is to take us by the hand, and bring us nigh to God, in abiding fellowship, and the living experience of what it is when God reveals Himself in a human heart. Oh! this is something more than the peace or the joy that some know at times. This is the joy unspeakable and full of glory; the fulness of joy—the joy that no man taketh from you.

"All that God does for us," said one of old, "and all the hidden ways of God which no eye can see, are in order that He may bring us into the holy and blessed delight of His Presence; bring us into the great depth of love, into Himself, the unfathomable blessedness."

"It is not reading of God, or hearing of Him, or knowing of Him by sense or reason, that will satisfy us; but it is in receiving Him, drinking deeply of the fountain that springs from the eternal depths—drinking from Himself, where He is, and none other. Thus doth the soul know God, and in a nearer and a better way than all teachers can tell of Him. For there is a nearness wherein we lose ourselves, and God is all in all. This may come to us in one swift moment; or, we may wait for it with longing hearts, and learn to know it at last. It was of this St. Paul spake, when he said that the thing which eye hath not seen, nor ear heard, nor heart conceived, God hath now revealed to us by the Holy Ghost. Oh, how great, how inexpressible, how blessed, how immeasurable is the gift of the Holy Ghost! The Holy Ghost prepares the home in which He comes to dwell. And he fills the home with Himself, for He is God."

Ah! is not this the reason that Jesus cannot save us to the uttermost, cannot save completely, because He does this only for those who want to draw nigh to God? May we all seek to know what it is that Jesus would fain bring us to God, and that He never will rest until God be all in all.

—Rev. Andrew Murray.

CHRISTIAN BROTHERHOOD IN THE LORD JESUS CHRIST.

"*There is also a mutual agreement between us, concerning the Christian religion and true Godliness, which ought to render this friendship of ours, by God's blessing, yet more intimate.*"—Extract from a letter addressed by King Edward VI. to the Senate of Zurich, on October 20, 1549.

An address delivered by the Ven. John Richardson, Archdeacon of Southwark, to the Members and Friends of the Evangelical Alliance, in Bath, on Sept. 24, 1891.

The Lord's prayer, offered before the Father, and purposely put up in the hearing of the disciples, explains His purpose and His plan. And there are three short petitions in it which suit the occasion which brings us together in conference, to-day:—

"That they *all* may be one."

"That they also may be *in us*."

"That they may be *made perfect* in one."

Oneness is before as a subject—and as an object; that which Christ meant to follow, when He said "The glory which Thou gavest Me, I have given them"; that which Christians are required to emphasize and exhibit, "that the world may believe" that "the Father has sent His Son to be the Saviour" of sinful men.

And oneness is the great theme which the Evangelical Alliance has been discussing in the presence of all the Churches, and keeping before the minds of all its members, and now urges us to consider in this day of collision and contention in human thought.

I.—*Unity Exists.*

The tares and the wheat grow together—sheep and goats graze together—good and bad fish swim together—true men and hypocrites live together; but there is no unity amongst them. And there is uniformity among the dead, and variety amongst the opinions, methods, and spirit of honest men who are all lovers of the

truth as it is in Jesus. And misunderstandings which have gendered heat and contention amongst brethren, have hindered work and clouded charity, and forfeited favour, and brought down reproach amongst the Lord's people. But "the unity of the Spirit in the bond of peace" is after all a power, and an experience, and an ornament in the true Church of Christ. And our Lord explains how these seeming contradictions are to be reconciled.

The root of real unity is Christ. "That they also may be one *in us*." Such as are not in the body are not in the bond. "They have the name to live, but they are dead." The living only are spiritually joined together. An artificial limb may be skilfully attached, and correctly moulded, and ornamental in the outward appearance; but it is not of the body, never was, and never can be. Its separation is absolute, though men take it to be part of the living man. The cleavage may be concealed, but it cannot be truthfully denied. There is a deceptive uniformity, but no real unity; for between the genuine and the artificial lies the line which marks the sundering between life and death. The living centre, the vital root, is not the creature, but Christ; not the community, but the King; not even the Father, or his Son are viewed apart; but "As Thou, Father, art in me, and I in Thee, that they also may be one in us," is the Lord's full representation of the Church of the Redeemed among men. And this specialty amongst the saved may be considered their glory. "The glory which Thou gavest me I have given them, that they may be one even as we are one." Not only subjects, but sons; not only to be round the throne, but on the throne with Christ: "To him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." The unity is not unanimity, not uniformity, but union—oneness with the Father and the Son, in the new covenant, under the marvellous circumstances by which "lower than the angels" becomes "better than the angels" and "partakers of flesh and blood" are made "partakers of the divine nature"—"heirs of God, and joint-heirs with Christ." And the unity extends *to all* who are united in Christ: "That they all may be one." Ages seem to separate, but that has not done away with "the Communion of the Saints." Infirmities in grasping the marvellous fellowship may bring mists over the great subject which, when dim to human sight, is ever bright before God. "That they may be one, even as we are one." And the fact of the fellowship is to come out in glorious distinctness, as the scheme of salvation, and the outworkings of grace are all to be understood under the light of "the glory which shall be revealed in us." "I in them, and Thou in me, that they may be made perfect in one." The beauty of the finished building, the presentation of the whole family, the development of all the members in the "fulness of the measure of the stature of Christ"— these things will tell us one day what the honour and the harmony and the happiness of the redeemed were meant to be, and will be found to be, in the economy, and kingdom, and worship, before our God in heaven. Unity exists!

II.—*Unity must be exhibited.*

"That the world may believe that Thou hast sent me." "See how these Christians love one another" is an argument with which the opponents of the Gospel find it difficult to deal. But "See how these Christians hate one another" is an excuse that they are ever willing to offer for neglect of the great salvation. And the enemy has had great occasion to point the finger of scorn; and he is ready to cast the blame upon Christ, for all the mischief that the deceiver himself has caused. Passion and prejudice, and personal aims, are not clean cast out from a regenerate soul, and such things do and will appear in the militant and mixed body of Christians that are still in the world, and in the flesh, and in the conflict with the enemy of God and truth and goodness. But things are not so bad as they seem and are said to be. This will appear, if we examine the Harmony of Confession.*

The Creeds of Christendom have many more truths in common than the fault-finding world remembers. Errors have often been found to be additions, new articles written in or over the old truths which have never been absolutely crossed out. As the exponents have explained away the texts, or the new structures of systems have concealed the primitive foundations over which they have proceeded to build: so in the controversies

* "Harmony of Protestant Confessions of Faith."—P. HALL.

and contentions the battle has often been about the human supplements, leaving the divine simplicity of wisdom forgotten, it may be, but not removed. Much has been done to bring this harmony of confessions to light. But the learned investigation has been sometimes in so wide a way as to be out of the reach and touch of multitudes who cannot go over the old records, or learn the old language, in which the faith of past ages has been expressed. And the Evangelical Alliance has done something to shorten and soften and systematise the Confessions of Christendom. It has invented nothing, introduced and expunged nothing; but it has set out, as the bond of union amongst its members, a short, plain, strong statement of the great doctrines and principles upon which the one true, universal, and enduring Church of Christ is built. What is of the essence of the truth, which saves, and emancipates, and sanctifies, the Alliance conserves; and it believes that honest and true disciples and followers of Christ will very generally accept. The Alliance is loyal to all that God's Word has revealed about man's salvation; and it is liberal in all that man's opinion may have adopted as to the non-essential things which seem not to have been settled by the Word of God itself. The creed of the Church the Alliance has endeavoured to set forth; but the controversies of the Churches it has not thought it prudent or needful for it to touch. And when men follow the branches to the root, or clear away the debris from the old foundations, it is very cheering, and perhaps an unexpected discovery, to see how many things real Christians are agreed upon, and how few and unimportant the matters are about which they differ. The Alliance does not enter the arena of debate; but it calls men aside into the cooler retreats of holy, humble, helpful thought, and there men find themselves to be brothers, who had been thinking themselves enemies for the truth's sake.

It may be a wise and prudent thing for us all to turn to the terms of union which the Alliance has published for all its members, and without forgetting our special forms of government, or of organisation, or of historical continuity, to educate our minds and hearts and consciences, in the gracious and glorious revelations which God has given about Himself, and His people, and the messages of love and mercy which He has sent us in the Gospel, and applies by the Spirit of His grace.

Let me repeat them here:—

BASIS.

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The Unity of the Godhead, and the Trinity of persons therein.
4. The utter depravity of human nature, in consequence of the fall.
5. The incarnation of the Son of God, His work of atonement for sinners of mankind, and His mediatorial intercession and reign.
6. The justification of sinners by faith alone.
7. The work of the Holy Spirit, in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

Now the exhibition of unity is urgent, because of the circumstances with which Christians have to deal in this age of opposition to the truth of God. The Bible is the battle-field on which the cause of Christ and His religion must be fought. The current of popular opinion runs deep and swift and strong; and in its direct course there stands the Book of God, the Law of God, the Church of God. Collision must come in such a case; and while the rock stands fast and firm, the noise and the foam seem to prove that the forces of destruction must wash the barrier away. But amidst the rush and the rising spray "the foundation of God standeth sure." The rock and all that stands upon it remains unshaken, after all that has been done to cast it down. Here, then, is the explanation of the combination of the friends of revealed truth. "The Word of God is true. The Sword of the Spirit never must be cast away. The Book of God must be open, and read, and recommended, and obeyed, and the controversies which may rise about its meaning must not be suffered to shake us concerning its authority, its precious-

ness, and its power." The Evangelical Alliance has raised its flag upon a sacred position, from which men must neither be drawn away nor driven. "Contend earnestly for the faith once delivered unto the saints," is the rallying cry which ever makes the soldiers of the Cross draw nearer to the Centre in the written Word of God. But the enemies are many and strong; and the clamour from the learned and the unlearned is loud and long. But men who know the truth because it made them free, and who remember other assaults in other days, need never lose heart or faith, for "the battle is the Lord's," and they encourage one another and say: "Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's." More Bible study, more Bible searching, more Bible zeal—let such be the outcome of our Conference, and things with us will yet be well.

The second danger in our times is the growth of superstition, and assertion of sacerdotal authority and power. This threatens our liberty of conscience and of thought. It is antichristian in its claims and its influence upon men. It revives the old oppressions and aggressions which our honoured forefathers protested against and put down; and whether in its germs, or in its fuller growths, it is an evil thing, which we are bound, as loyal servants of Christ, to keep away from and witness against. The wrong teaching tends to degrade and dishonour the Lord Jesus. And the assumption of spiritual power displaces the rightful administration by the Holy Ghost. The traditions make the Word of God of none effect; and the claims to infallibility of interpretation bring a blight and a burden over human thought and conscience. And the Evangelical Alliance sounds an alarm, and calls all friends of truth together. To work together, contend together, pray together, stand together, becomes our duty, our necessity, our instinct and impulse, in an age like this. And so, whether it be by defining fields of work, that we may not stand in each other's way—or by dividing the modes of labour that each may find occupation according to the measure of grace or gifts that God has ministered—out of a single and simple purpose of honouring one Master, and with a steady and persistent aim at the accomplishment of one great result—the several Churches in Christendom may harmonise in the one Church of Christ: and the Christianity, which is all love, may become an argument and an appeal, and "the world may believe that God hath sent" it.

And in this great purpose of uniting Christendom, the British Christians—and may I not say English Churchmen—should take a prominent and active part. This happy land of ours, with its grand missionary spirit and opportunities—this Saxon tongue of ours in which so many people in other countries are trying and learning to speak—this glorious freedom which our forefathers bequeathed and we so justly prize—are all so many arguments to prove that Christianity amongst us should be presented in its purest and brightest and most attractive form. There is a sighing for times in which love may shine and harmony may show that we are happy and fearless, and yet longing for closer fellowship in Christ. Let us determine to search for good in others, and learn forbearance from the discovery that we have much occasion to be ashamed about the evil in ourselves. Let us follow truth with all men, and try to keep company in the spirit of brotherly kindness, till duty commands us to forsake all for Christ. When we have conquered the enemy, and rescued the captives that are under his grasp, it will be time enough for us to strive against one another about the smaller matters of order, or opinion, or personal preference.

The enemies of the Cross of Christ often combine, when the defenders of the truth as it is in Jesus stand apart, and look upon each other with suspicion and dislike. The lesson of the age, the demands of the Saviour, the claims of the household of faith, all combine in one sweet appeal—"See that ye fall not out by the way."

PHARISAISM OF THE GOSPEL—A WARNING.

By the Rev. JAMES DOUGLAS.

This only would I learn of you: Received ye the Spirit by the works of the law, or by the hearing of faith.—Gal. iii. 2.

IN a recent issue of the *Christian* there was a pungent extract from a letter that was given under the heading of "Doctrine and Spirit." We trust that the salt in that epistle may have a deeply searching and salutary effect. Alas! it is only too possible for the Christless spirit to dis-

guise itself even from its own inspection beneath the veil of fiery zeal for the form of truth. It would be hoping too much to conclude that there may not be a Pharisaism of the Gospel as well as of the Law. It was possible in Paul's day to preach the Gospel "not sincerely," and it cannot be denied that the truth may, nowadays, be contended for pharisaically. How far such an evil may exist we cannot pronounce. Let each one of us, as before God, be well assured as to the spirit he is of, for the fact remains that "without the Spirit of Christ we are none of His," so that even zeal in a good cause is vain which the Spirit of the Lord does not feed.

Howbeit, like all other subjects, this one has two sides. It would be a grievous mistake to suppose that because the truth of doctrine may be pharisaically defended, therefore its defence was a thing of inconsequence. In seeking to avoid Scylla let us not make shipwreck upon Charybdis. "I have no greater joy," says John, "than to hear that my children walk in truth" (3 John 4). Truth is the Holy Spirit's *mould*. That there are cases in which the mould is filled by an alien spirit does not denude the fact stated of an atom of its momentousness. We are to "contend earnestly for the faith delivered to the saints once for all." By all means the contention must be rightly conducted. Woe betide those whose zeal is false fire. But none the less, the mould of the Spirit is divinely sacred. We cannot look on the Apostle Paul as one whose zeal for the truth carried him to intemperate lengths. And yet we behold him greatly moved on the subject of the doctrine of Christ. It was not a small thing to him that Judaisers had crept in among the Galatians and turned them away from the simple standing of Jesus only. The mischief had been doctrinally wrought, and he assays to meet it by a doctrinal corrective. That he wrote the Epistle to the Galatians under a tempest of emotion is very evident; that he spoke hot words, words of denunciation that fell like an avalanche is patent to any reader. But was he not justified? Undoubtedly. He would not have been justified on any other principle.

And so with us. A Christian may feel strongly, and speak strongly, on the subject of Romish error. We cannot blame him. It is a subject demanding strong feeling and speech. Were the early witnesses to the Cross with us now, could they speak on such error with bated breath? Would Paul, who felt so strongly on the subject of the Judaising influence, have been less pronounced against the far greater abominations of Rome? And in these days Rome itself is outstripped by neology in the Churches—regeneration is displaced by development, the doctrine of the Spirit by culture, the atoning work of Christ by the fiction of imitation, and the infallibility of Holy Scripture by the sufficiency of the critical faculty.

Shall we be silent in such circumstances? Shall we not be moved to testimony, and, if the testimony be coloured by feeling, ought it not to be so? Ah! May God forgive us our lack of feeling. We have been cold when we ought to have been warm. We have been silent when we ought to have spoken in a voice of thunder. Fellow Christians, awake! See the fair fields of the Gospel ruined, ruined by Judaisers, ruined by corrupters of the truth! The shadows are lengthening, the sun is setting, the bats are flying, even heathenism is invading our land, strong delusions are abroad. If ever there was a call in the world's history for testimony it is at the present hour.

And is not this call confirmed by an appeal to our early Christian experience? How did we receive the Spirit in the beginning? Was it not by the hearing of faith? We do not deny that the truth may be held formally, it may be held in unrighteousness, the advocacy of it may be mere clangour. Still, it is the Spirit's mould. We did not receive the Spirit until driven from our refuges of lies to seek shelter in the simplicity of the doctrine of Christ. Others are still as dependent as we were on the reception of the Spirit through the same means. The Spirit comes through the hearing of faith. He does not come through the Judaising influence. If the Spirit of Christ is to be received, the truth as it is in Him must be preached and believed. And what is more, that same truth must be held fast.

The Galatians received the Spirit as disciples of Christ, and they lost the sensible possession of Him through becoming disciples of Moses. How many who began well have lost the blessedness by a similar departure in doctrine. Having begun the Christian life by dependence on Christ alone, and by having no confidence in their own works, they, in a little while, it may be through erroneous teach-

ing or through error that is self-bred, begin to rely on their own endeavours, their own morality, for continued standing before God, and so, by a change of foundation, they lose the Spirit's witness that originally burned so bright and clear in their hearts. Let us ever remember that the Spirit honours Christ's finished work, bears witness to it, and seals the faith that is grounded thereon; and that, therefore, the doctrine of Christ is vital, both as it concerns the reception of the Spirit and the retention of His gracious witness. If, forgetting this, we depart from the doctrine, we shall find ourselves where the Galatians found themselves—"in a salt land and not inhabited," in a barren region where there is nothing for the soul, and where the comforts and fruit of the Spirit are matters of reminiscence and no longer facts of happy experience.—*Extracted from the Christian.*

THE CURE FOR SELF-COMPLACENCY.

If we deduct from the sum of "ills that flesh is heir to," those that are caused by our own over-weening estimate of our own importance, the host would be sensibly diminished. One of the most precious gifts that the Gospel bestows is in the form of deliverance from this foolish estimate of ourselves. The Gospel saves men from themselves, from the idea of their own righteousness, their own wisdom, their own strength, their title to honour. It takes the sinner to Christ, and shows him in Christ what he should have been and what he is not, and convicts him of having been guilty all his life of the most stupendous folly and the most audacious guilt in having used his powers for his own gratification instead of for the service of God. A profession of faith in Christ means a consciousness of moral bankruptcy, of utter failure towards God and man, and an abandonment for ever of the idea of personal merit. You now acknowledge God as the source of all good, and are delivered from self-complacency, and find yourself free to love your neighbour as yourself. Whereas formerly it troubled you not a little that good should find its way to your neighbour rather than to you, that commendation should come to him rather than to you, that the chief seat in the synagogue was given to him rather than to you, that his society was more thought of and his opinion more valued than yours, and his needs more carefully looked after than yours,—now loving him as yourself, you are quite content that he should receive attention, courtesy, help, honour rather than yourself. It comforts you for any lack you may yourself have, that the supplies are reaching him, and the thanksgiving you would have offered to God for favours bestowed upon yourself, you offer (without any abatement of fervency) for favours bestowed upon your neighbour. Being in Christ, you are members one of another, and inasmuch as good accrues to him, you consider that it has accrued to you. Oh what a joy it is to you that you are delivered from a spirit that secured to you every day an income of offences grievous to be borne. Every body had thus the privilege of wounding you, as Mordecai wounded Haman, and as Elijah wounded Naaman bidding him wash in Jordan. But now, it is as though a kind Government had forbidden all men to carry arms against you. "Great peace have all they who love thy law; and nothing shall offend them."—(*Selected.*)

"CHRIST IN YOU THE HOPE OF GLORY."

COLOSSIANS i. 27.

THE Apostle says: "The mystery which hath been hid from ages and from generations." The mystery of Christ could not be fully revealed at once. The Lord Christ was hidden in the mystery of the Divine unity, in the secret counsels of God, in type, in prophecy, in legal ceremony, until, at length, in the end of the world, He appeared to put away sin, by the sacrifice of Himself. Then, in the deep sense of which the Apostle speaks, this mystery of Christianity was not fully known, for it was not yet revealed. The apostles, before Pentecost, could not understand it; they thought that Christ was external to them. They believed in Him; they left all and followed Him; they trusted in Him; but it could not have been said to them then, "Christ in you, the hope of glory." This mystery was hidden till the Pentecostal day. "At that day," says the Lord, "ye shall know that I am in my Father and ye in Me, and I in you." But now the weakest and

feeblest believer, in a sense which did not apply to any Old Testament saint, can hear of Christ in him, the hope of glory.

Yet even now, in this dispensation, in this day of privilege, in this Pentecostal hour, it does not follow that we are living in the power of the truth, because we know it. In 1 Cor. iii. the Apostle says, with surprise, "Know ye not that ye are the temple of God? Ye are not living as if ye knew it. Ye are carnal, ye are divided, ye walk as men, ye know not the privileges of the Pentecostal grace." Brethren, do *we* know it? Has there come to our souls, by the Holy Ghost, the revelation of Christ in us the hope of glory?

The secret is one respecting indwelling. No one can preach better on Christ for us than can the Apostle Paul. The Epistle to the Romans is the most wonderful exposition of Christ for us that has ever been or shall be given to the Church of Christ. But the Apostle here is not speaking of Christ our Righteousness, but of Christ our Life. "There are three great mysteries," says old Walter Marshall somewhere, "in our faith, and they are all mysteries of dwelling. The first is the mystery of the dwelling of the three persons in the Divine Trinity. The second is the mystery of the union of the Divine and human natures in the one person of Jesus Christ. And the third—and when we think of what we are, and of what He is, in some respects the most amazing of all—the union of Christ and believers."

This secret is one of the indwelling of a person. "Christ liveth in me," says the Apostle (Gal. ii. 20). "Know ye not that Christ is in you?" (2 Cor. xii. 13). Oh, what wonderful truths behind these words! Let us take heed how we whittle them down or explain them away to suit our own spiritual poverty. I have heard that some say when the Apostle writes of Christ in us, he is only using a bold figure of speech, as he does when he says of his people: "Ye are in our hearts;" as a mother writes to her absent boy, or as the veteran guard, who, when some were probing his wound to the quick, said, "A little deeper, gentlemen, and you will find the Emperor." That is true, but there is a deeper truth. "Is it true," said Trajan, the Roman Emperor, to Ignatius, "as ye affirm, that ye carry about within you Him who was crucified?" "It is even so," replied the saint, "for it is written, 'I will dwell in them and walk in them. They shall be my people and I will be their God.'"

This secret is that of the indwelling of a Person, and it brings us to the theme which just now occupies our minds—the secret of a holy life. There is but one holy life—that of Jesus Christ; there is no other. If we are to be holy, He must come and live again His life in the members of His mystical body, the Church. It is said that there are secrets in all trades, and there is a secret in the art of holy living. "It is not enough," says old Walter Marshall, "to apply ourselves to this great business with assiduity and diligence; we must understand the way to set about it, or all our pains and diligence will be in vain." Oh, that he who glorifies Christ may teach us more clearly the secret of Christ in us the hope of Glory!

Rev. E. W. Moore.

THE PRESENT JEWISH CRISIS.

By Mrs. H. Grattan Guinness.

In our last notice of this subject we mentioned briefly the present severe and cruel persecution of the Jews in Russia, with its grounds and its effects, and also the recent proceedings of the Chovevei Zion Society in London. These "friends of Zion" associate themselves for the purpose of promoting the recolonisation of Palestine by its rightful owners. The remarkable petition adopted at the large meeting convened under its auspices, in the Great Assembly Hall, Mile End, was presented by Lord Rothschild to the Marquis of Salisbury. It urged him to use his influence with Russia, that she would make the departure of her poor Jewish exiles as easy as possible; and with Turkey, that she would receive them to, and protect them in, Palestine and the neighbouring districts.

The results of the petition are not yet known; but meantime the influx of Jews to Palestine increases, and has already assumed alarming proportions. The wise and wealthy Jews of other lands are feeling their responsibility to guide and assist their much-to-be-pitied brethren in this painful crisis. Famine, fever, and other evils are arising from the overcrowding of Jerusalem and of some of the Jewish

onies, and active measures will have to be taken to avoid worse results. One hundred thousand Jews have already found their way back to the land of their fathers, and have settled there for life, and it looks as if the number would soon be doubled and trebled by the inevitable exodus from Russia.

Now this remarkable fact must not be classed with ordinary movements of population of similar character—as, for instance, when the potato famine drove hundreds of thousands of the poor Irish to America, or when pressure on the means of subsistence sends the superabundant population of any crowded old country into some sparsely peopled new one. The present Jewish colonisation of Palestine has features which broadly distinguish it from all such migrations.

The Jews for 1,800 years, ever since the destruction of Jerusalem by Titus, and especially since the desolation of the land and total banishment of the people by Hadrian, A.D. 138, even in their utmost distress, have never before sought refuge *in Palestine*. They have been persecuted in all the lands of their dispersion, and exiled a hundred times; they have had to flee from every country in Europe, and have been at their wits' ends many a time to find a refuge: but never during their eighteen centuries of wanderings have they even dreamt of seeking an asylum in their ancient home. A people without a land, never have the homeless and unhappy wanderers turned in their trouble to Palestine, although it was a land without a people. But now that an exile worse than any previous one, because affecting the majority of the nation at once (the five millions in Russia), has come upon them, the persecuted people are directing their aspirations and fixing their hopes with one consent on the Land of Promise. "Send us there," they cry; "we will go only to the land of our fathers." And they are going, and that in increasing numbers. The vicinity of Palestine make it the easiest land for them to reach, for the bulk of the scattered nation have always kept near their old home.

What is the meaning of this unprecedented though perfectly natural movement? It tells us that the time has arrived in the good providence of God for the long-predicted restoration of Israel to their own land.

A large number of the Scriptures in both the Old Testament and the New foretell such a restoration; both assign it to "the last days" (an expression which is never used in the Bible of any time previous to the Christian dispensation), thus precluding the idea that the predictions were fulfilled in the restoration from Babylon.

These prophecies, which still await fulfilment, were at one time spiritualised and treated as applying to the Christian Church. Interpreters of this school poohpoohed all idea of a literal restoration of the Jewish nation to Palestine, and presented the spiritual blessings of the Church as the real fulfilment of the restoration predictions. To any one familiar with Scripture this is an utterly untenable view, though one widely spread in the days when the Bible was but little studied or understood, and when truth about the successive dispensations of Divine Providence towards men was almost entirely ignored. Of late it has been widely understood and confessed by evangelical Christians that "the gifts and calling of God are without repentance," and that the present heavenly calling of the Christian Church in no way sets aside the earthly calling of the seed of Abraham to the promised land. The natural, common-sense reading of the restoration predictions has consequently been adopted, and the event now taking place has been expected for the last fifty years, even when there was no sign of its occurrence.

It is impossible in a brief article to present full testimony of Scripture on this subject, but the following twenty passages among many others are distinct promises of the national restoration of the Jewish people to Palestine. The land was originally given in perpetuity to Abraham's seed. "I will give unto thee and to all thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for *an everlasting possession*." The dying Jacob recalled the promise, and reminded Joseph of its terms: "I will make of thee a multitude of people, and will give this land to thy seed after thee for *an everlasting possession*." Moses also recognised the perpetuity of the gift, though threatening the penalty of *temporary* expulsion from the land in the case of apostasy. The historians of the Kingdom and of the Captivity narrate this expulsion, and promise a restoration from Babylon, which was accomplished; but they also promise another restoration, clearly *not* from Babylon, but from all the nations where they had been scattered, from the North and from the South, from the East and

rom the West. They promise a restoration which was *never to be succeeded by another dispersion*, and a restoration which was to be accompanied by the conversion and sanctification of Israel.

Will our readers who are interested in this subject, read carefully the following passages in five of the prophets? We should like to quote the glorious, gracious, and hope-inspiring words in full, but space forbids. We must only indicate them. Those who would understand the present movement should study them. Isaiah ii. 1—5; iv. 5—6; xi. and xii.; xxiv. 5—7; xxxiii. 20; xlix., li., lx., lxvi.; Jeremiah xxiii., xxx., xxxiii.; Exekiel xvi. 60—68; xxxiv., xxxvi., and xxxvii.; Daniel xii.; Zechariah ii. 10; xii., xiv.

That these promises of full and final restoration are neither figurative nor symbolic is proved by the unquestionable fact that the threats of judgment which accompany them have been literally and fearfully fulfilled. The desolations of Zion and the miseries of her children have endured for over eighteen centuries, and endure still, and they are the solemn and sufficient pledge that the associated predictions of restoration, repentance, conversion, and final glory and blessedness shall receive an equally literal fulfilment in their season. The period of Israel's tribulation under the first judgment of God is invariably mentioned in the Bible as a *limited* one. A hopeful and heart-cheering "until" is inserted in the saddest and darkest prophecies, and intimates a termination of alienation from Christ, and of the degradation which has been the penalty of their rejection of the Messiah. He Himself repeatedly used the word. "Behold, your house is left unto you desolate! For I say unto you, ye shall not see Me henceforth *until* ye shall say, 'Blessed is He that cometh in the name of the Lord.'" "Jerusalem shall be trodden down of the Gentiles *until* the times of the Gentiles be fulfilled." "Blindness in part is happened to Israel," says Paul, "*until* the fulness of the Gentiles be come in," and then "all Israel shall be saved."

The chapter from which these last words are quoted—Romans xi.—is a full and formal argument on the question of the restoration of Israel at the close of "the times of the Gentiles"; that is, of the long period of Gentile rule foretold in connexion with Daniel's vision of the fourfold metallic image of which Nebuchadnezzar was the head. From his days until now, Babylon, Persia, Greece, and Rome, the Saracens, the Crusaders, and now lastly the Turks have in succession borne rule over Palestine. But those Gentile times have all but run their course, and they are to be followed—according to Scripture—by the repentance and restoration of Israel, and the second coming of Christ.

The incipient restoration we are now witnessing is therefore a profoundly interesting event to Christians, confirming their faith in the inspiration of the Bible, and indicating to them in the clearest way that "the coming of the Lord draweth nigh." It was the one sign wanting, till within the last few years; but it shines out now each month more clearly, and should arrest the attention of all. Scripture does not predict a *national* restoration *at first*, but rather a partial, individual one, such as that we are now witnessing. It predicts moreover for these restored but unconverted Jews a time of sore trouble brought about by the attacks of hostile Gentile foes—a trouble which will, however, lead them to repentance, turn their hearts to God, and from which He will deliver them by His glorious epiphany (Zech. xi. and xii.). The *national* restoration follows that all-glorious crisis, according to Isaiah lxvi. 15—22, and is effected by the action of the Gentile nations;—when the millennial Kingdom of Christ is established on earth.

The closing chapter of the book of Daniel clearly connects two great events—the deliverance of Israel from his last great trouble, and the awaking of "many of them that sleep in the dust of the earth"—*i.e.*, the first resurrection.

This last event is, we know, to take place at the coming of the Lord (1 Thess. iv. 16), and the former is to synchronise with it. In a word, a careful study of Scripture shows that the present Jewish crisis is the beginning of the end, an indication of the near approach of the close of the last days, in which we are living, one of those events of which our Lord said, "When ye see these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." What a stimulus to missionary activity! What a rebuke to the wasting of time or of opportunity, and to the hoarding of resources that should be devoted to the spread of the gospel! In such an hour as we think not the Son of man cometh! Blessed Master! make and keep us ready.

—*Regions Beyond.*

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, Oct. 16, 1891.

WHEREVER—and France is no exception—Church, society, or individual is energised by the apostolic spirit, there life expands, souls are attracted to God, and the holy war is waged against sin. But this is no playground affair; it is right-down hard wrestling with powers of darkness, and needs the whole armour of God with the girdle of truth. There are blessed spots among the French Churches where to-day such holy warfare is waged, and souls surrender to Christ. The Lord is no respecter of persons or methods, or churches, or systems, time-honoured though they be; the holy flame bursts out sometimes here and sometimes there, where His children "work righteousness" and make a bold stand, dauntless for Christ. And so long as no theme of discussion is admitted, to turn aside or quench the pure and "living spark of heavenly fire," it expands and blesses all around. This is now rejoicing Christian hearts in parts of the Drôme, the Charente, the two Sèvres, the Pas de Calais, the Lozere, the Ariège, the Aisne, and elsewhere, among the Reformed, the Independent, the Baptist, and the Methodist Churches. Among the latter, the evangelistic work carried on by the Rev. Wm. and Mrs. Gibson, in Paris and the provinces, is remarkably successful. "Whatever difficulties there may be from the human point of view, the fact remains that only God can convert any soul, and in presence of omnipotence what are difficulties?" writes Mrs. Gibson. "God is mighty to save and mighty to keep. The great reproach (from outsiders) often cast upon mission work is that the converts do not stand: they may seem to receive the Word with joy, but in time of temptation they fall away. Thank God we have not found it so. Good impressions may have passed away like the early dew, but very rarely have we been disappointed in any whom we have had reason to consider truly converted. . . We find that if the new converts are taught by precept and example to seek their pleasure in work for God, they grow in grace very rapidly, their roots deepen as their branches spread, the inward development keeps pace with the outward. Our members help actively in the meetings by their testimonies and their prayers, and the more advanced ones by speaking personally to their next seat neighbours about their salvation. The words may be very simple, but they often bear more fruit than the eloquence from the platform. There is no telling the good done by the witnessing of the converts." Wonderful cases of conversion have taken place in Paris through this means; it is a work full of life and brightness, and promise, entangled with none of those fatal shackles of habit, or custom, so difficult in general to shake off—and ready to adopt any legitimate ways and means, if by so doing it may "save some." They have the wise habit of teaching their converts to give for the support of the Mission. Why should they be spiritual paupers and not know the luxury of giving? The account we have received on this point runs thus, "the poor are as generous as the rich are often stingy!" People who do not know where to look for their next meal will contribute their weekly penny at the class, and share their last sou with a still poorer neighbour, while those in a rather better position will help liberally. Not long ago two gold pieces wrapped up in paper, each with the name of a poor member, were found in the "box."

The centre of the work in Paris is the Christian and Temperance Restaurant, in the Rue Clairaut, Batignolle; there are eight stations in Paris, where the Rev. W. Gibson continues to hire the Salle de Conferences on the Boulevard des Capucines—inviting various Protestants to lecture there on Sundays—and stations in Elbœuf, Rouen, Havre, and Saint-Servan.

In a village of the North-west of the Saône et Loire several families have turned to God; they pray, sing hymns, read the Bible, spread the Gospel, and "turn the world upside down," as the faithful apostolic preaching always does. Referring to this, a journal remarks, "If all the Protestants in France were faithful, firm in the faith and zealous, how quickly our position in the land would be changed."

At Henin Lietard, near Wingles, the

work is progressing, a new temple for the Reformed was lately opened for the numerous converts from Romanism, by the pastors of Arras and Lille as well as the local pastor and Evangelist. Already they have had to change their hall three times on account of increase of numbers.

A correspondent from Lyons writes: "The city possesses two Reformed Churches, one Free Church, one Baptist, one Lutheran, four Peoples' Mission Stations, and three Salvationist Halls. Total, twelve. But it also boasts of 3,170 drinking places; and Lyons needs the activities of a Temperance Society. The Blue Cross has commenced operations, but time and care will be needful for its success."

The Young Men's Christian Associations are making headway, but it is matter for surprise that out of 800 churches they only number eighty-one associations, after forty years!

The Sunday rest is also making progress, the Paris-Lyons-Marseilles line of railway has granted to its men *six* days of rest *per year!!* Poor fellows! This to them is a boon; it seems they had none before!

We often think that advance of the Gospel and its influence in France must seem terribly slow to the English reader!

After forty years, the Free Churches have thirty-six congregations with about 6,000 members, and twenty-two evangelistic stations.

The Synod met during September in Vabre; sixty-one members were present, and was presided over by Pastor Hollard, of Paris. The chapel being too small to hold the evangelistic meetings, the Reformed Church opened wide its temple doors, and pastors and people flocked there to hear their brethren. This interesting gathering was pronounced by one of its members, "a good business-Synod." Among other decisions, it was concluded to visit all the churches once a year.

The centenary of the introduction of Methodism into France from the Channel Isles, is to be celebrated in the Wesleyan chapels during the first fortnight in November.

On September 28, the Jews in France celebrated the centenary of their emancipation. On that day, in 1791, the National Assembly admitted them to all the rights of French Citizenship. Two years previous, Rabaut Saint Etienne had pleaded their cause.

From the *Revue Chrétienne* for October, by the pen of Professor R. Allier, we quote: "Let us have the courage to acknowledge it—the religious renaissance that we all desire depends greatly upon ourselves. The question is not 'Have we some chance of doing good?' but 'What is our immediate duty: simply to teach doctrines? explain theories?' Doctrines and theories are indispensable, but they are an affair of reasoning, and reasoning is an act of the will. How can we conquer the willing attention of the young? The mission yet to commence, does not call essentially for teachers. 'A true Christian, said Vinet, is a complete apology of Christianity.' Such men we want. . . We tell a man that Christ is a living power; that He regenerates the soul who lives in His intimacy. *If* the man is not a simpleton, he has but to open his eyes and see if those who call themselves by the name of Christ are really so different from other men . . . (then follows a fearful but correct picture of the so-called Christian—a traitor to Christ). . . . Let us be sincere and we shall understand why the youth of our Schools and Faculties, after having heard our appeals, have a smile upon their lips and whisper: 'What is there in being a Christian?'"

The missionary spirit *will* at length kill our worst enemy. We have already lost too much strength in our Church quarrels, and wasted too much time in petty and sectarian strife. Churches and parties would dispute less were they to forget self a little more, and to think more of the sufferings of mankind.

The Christian Banker, M. de Neufville, whose editions of the Bible have been so generously helpful to thousands, has gone to his rest.

GERMANY.

[From our own Correspondent.]

Berlin, Oct. 15, 1891.

The general state of affairs at the beginning of this winter cannot be considered as particularly satisfactory. Though we have no famine like that in Russia, there will undoubtedly be much poverty, and the lack of confidence in the state of public affairs will probably increase it. There is general uneasiness about the

possibility of a European war, and, humanly speaking, this feeling may also hamper Christian work; but we must look unto the Lord. It was a help to many that the faithful old servant of the Master (George Müller, of Bristol) again visited our city; he accepted an urgent invitation of the Young Men's Christian Association to come once more to Berlin at the beginning of the winter, and spend again a fortnight in our midst. He goes from here to Liegnitz and Breslau, and will undoubtedly refresh many Christians in strengthening their faith in God's promises.

The excitement about the ecclesiastical elections is high at the present moment. The Liberals try to use the financial interest in saying that the orthodox majority raised the Church taxes. The Social Democrats, though they always proclaim that religion is a private matter of the individual, which does not teach the party, have taken the side of those who are "nearest" to them. Meetings are held almost every night, convened by one side or the other. In some of the parishes the Orthodox party has already gained the victory. The General Synod will meet on November 10, at the same time as the German Parliament. The Prussian Chambers will only be called together in January. The School Bill will be their great task. There is, perhaps, no more difficult task for legislation. Not only private and financial interests — who has to appoint the schoolmasters, and who is to pay for them?—but religious questions. How far the Church has a right to watch and respect the religious instruction is involved; and just these generally are subject to the greatest discussions. The new minister for public worship and instruction, Count Zedlitz, has, however, resolved not to shrink before the task, and to bring in a Bill. It will be somewhat different from the one of his predecessor, but details are not known yet.

Dr. Kögel has returned from his summer leave, but still unable to resume his pastoral activity. The place of Mr. Stöcker, at the Cathedral, will now also be filled again by Pastor Vieregge, hitherto at Bonn.

Mr. Stöcker himself resumed his weekly services at the City Mission House, at the end of September. The new and larger hall for him will be built at the same place; he also intends a large evangelistic campaign for the winter in Berlin. It is to be hoped that his work here is not too often interrupted by absences, for since he is free, he is invited from all parts of Germany to give addresses, and in consequence he is much about in the country.

Great interest is awakened by the book of a candidate of the Ministry, Mr. Göhre, who worked three months as a simple working-man at Cheminitz in order to know the wants of that class. His descriptions are highly interesting, only his religious views are not sound. He thinks that a more "liberal" Christianity would find greater access to the people; and this is a great mistake, also disproved by the experienced.

The "Evangelical League for Protection of the Protestant Interests," and the Gustavus Adolphus Society, held their meetings, like every year; however, nothing is of more general interest to be mentioned. But the quiet influence, especially of the latter Society, is very strongly felt among the dispersed Protestants.

The Free Churches of Germany (Baptists, Methodists, &c.), held a Sunday-school Convention here last week. Mr. Millar, from the London Sunday-school Union, attended. About 120 delegates from all parts of Germany were present. The meetings were not only interesting but of practical value, in creating more unity between the different workers.

In one of the last services at St. Matthew's Church, General Superintendent Brann announced that henceforth the church would remain open all the day the whole week round. In our large metropolis there are many people who have no quiet spot for prayer, meditation, and reading of the Bible. To these the open church is to be a p'ace of refuge.

THE MISSIONARY NEED IN INDIA.

Extracts from an Address before the Calcutta Missionary Conference by the Rev. Jas. L. Phillips, M.A., M.D., Calcutta.

It is the common conviction of our brethren all over India that more spiritual power is wanted in us for the work of Jesus Christ in this country. We have a splendid system, we have magnificent machinery, we have much grand gearing on every side, but all this goes for nothing, it is absolutely inert and useless, except we have the power from on high for working it. It was my good fortune to be at home on furlough in 1876, and to visit the great international exposition at Philadelphia. Some of you were there, and will recall the fine Corliss engine in the centre of Machinery Hall, that provided the power for miles of belting in all parts of that immense building. I was there more or less for a week and learned many a lesson from that engine in regard to power. That one central engine furnished the power that ran thousands of belts and hundreds of machines of all sorts throughout the exposition grounds. When that Corliss engine stopped, the hush of an early Sabbath morning in some country village came over the whole exposition. Every machine was silent and every belt still. The power was gone, and all work had to stop.

So, my brethren, our source of power is one, and all we do depends upon Him, at whose command we are here. We must always keep our eyes and hearts looking up to Him. Divine power alone can help us, and without it our best machinery is no better than a heap of rubbish. We are busy about our much doing. We all are busy men and women. Should not we think oftener that *being* counts more in all Christian work than doing? We need *to be more* if we would do more. It is *being* that pleases the Heavenly Father, and tells on His work here vastly more at at times than busy doing. Call to mind that significant sentence in one of St. Peter's Epistles: "For as much then as Christ suffered in the flesh, *arm ye yourselves also with the same mind.*" Also remember what St. Paul says to the Church at Philippi: "*Have this mind in you*, which was also in Christ Jesus." And in this connexion let us recollect the words of our blessed Saviour, when he said, "*Apart from me ye can do nothing.*"

1. Spiritual power is wanted for preserving singleness and steadfastness of aim in our work. The motto of every true missionary of Christ in India, in Africa, everywhere, must be, "*This one thing I do*," and mark it well, whenever man or woman swerves from that one thing, for which God has sent us to the heathen, just then and there that life begins to become a failure. We all admire singleness of aim and steadfastness in effort in every worthy direction, and we know how much depends upon it. For Jesus Christ's sake alone we are here, for Him to live, to speak, to work.

2. Another reason for the spiritual power we need is this: that we may maintain a right sensitiveness ourselves to the very appearance of evil in connexion with our work. Just a word or two on this point as I pass on to others. There are many illustrations that might be cited—the use of wine is one. Here in India cannot we, as a whole missionary body, put the wine away from our tables, knowing as we must know what harm wine has done and is doing still in both European and native society. Hear what St. Paul says: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Why should we not heartily adopt these significant words of the great Apostle and solemnly vow before God and men to drink nothing that causes the weaker brother to offend or makes him less able to resist temptation? If we all did this how soon and how easily would the temperance question, as we call it, be settled for all India. The settling of this question in all lands, I firmly believe, is with the Church of Jesus Christ, and we, His missionaries, should not and cannot shirk responsibility in India. It is only when spiritually equipped with power from on high that we shall see these things in their true light, and be able to stand before both the friends and foes of righteousness as consistent disciples of our adorable Lord, who by example and precept taught us to "bear the infirmities of the weak and not to please ourselves."

3. Then again we need this power for securing and sustaining aptness for work, and adaptability to all classes and conditions in this country. What a deal there is in that word aptness, and how much adaptability means. Are we fitted

for all the lines of service that open before us here in India? Shall we ever be fitted for them except we receive that constant help from above, the presence and power of the Holy Ghost in our hearts? In some matters we cannot adapt ourselves to what we find here. And it is a very superficial notion of adaptability that we sometimes observe being carried out by Europeans. We shall never get nearer to the hearts of this people, for instance, by donning their dress, by going barefoot, or by eating purely native food. This blunder has cost us lives enough already in India. This is not what I mean by adaptability. We must rather look more carefully and directly to what St. Peter calls "the hidden man of the heart." Our hearts must be furnished and empowered by the gifts and graces of the Divine Spirit, and then naturally shall we adapt ourselves in life and labour, in speech and sympathy, and all that belongs to us as Christian toilers, to the pressing and pleading wants of the people among whom God has placed us.

4. Again, we need spiritual discernment, it seems to me, for seeking out helpers. Great discrimination and much wisdom are demanded for this. In the last verse of the ninth chapter of St. Matthew's Gospel we read Christ's own words: "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." But the true disciple while he prays will also be all the while on the look-out for labourers. The prophet Elijah on Mount Carmel sent his servant, while he prayed, seven times—to see if the rain-cloud had appeared; and it was the seventh time he went that he came back saying "a cloud the size of a man's hand was seen." So like the prophet, while we pray for workers to be sent into this great and golden harvest-field, if we possess that of which I speak, I believe we shall be found looking around and seeking diligently for these labourers to be raised up in this land where we have been sent for service. I was delighted to hear recently that a missionary, thus on the look-out for labourers, discovered that his *seye* had a fitness for a higher calling. He encouraged this man, and found him really quick to learn and apt to explain the Scriptures, of ready utterance and winning manner, so his hopes were realised and the groom became a preacher and is now a successful fellow-labourer in that field. So should all of us keep our eyes open, and be constantly seeking for helpers in this great work, I am sure many more would be found.

And how we are needing European helpers for Sunday-school extension all over India. One kind friend who was with us not long ago said that it seemed as though we didn't care for the help of our European neighbours. I wish that idea did not prevail, but it does, and I say plainly, we ourselves are largely responsible for it. I heartily wish that all Christian people everywhere in India could understand that missionaries do care for their help, that we desire it and that we cordially invite it. The right spiritual equipment will, I am quite sure, enable us to dislodge this unfortunate idea and to take and hold the true attitude towards our European well-wishers throughout India. Some missions have been wiser than others in this matter, and have received essential aid in the way of personal effort as well as contributions from European Christians. Let us seek Divine illumination for seeking out more workers for our broad and inviting fields in this increasing European community of India.

5. Still farther, we need power for what I may call, for lack of a better expression, labour for souls. This expression, also soul-burden, and travail of soul, have been well known in our home churches for 100 years and more. Do we know what labour for souls is? Do Christians in India know by experience that burden of soul for the salvation of others? Many are saying, "I don't understand it. I never felt it, what does it mean?" Pardon me for referring to my own experience and saying that I had been a member of the Church, and a working member too, some years before I learned what this burden of soul meant. I can never forget that passage in my own experience when it pleased God to teach me this. Since that day I have tasted the joy of burden-bearing and loved to labour for souls. Some one has very beautifully said: "He pleads best with man for God who pleads best with God for man." To do this work successfully, my brethren, we need higher spiritual power. This will come in answer to believing and importunate prayer. There was that English minister who was found one winter night on his knees pleading for a revival in his parish. His wife awakened from sleep said to him: "My dear, you will take your death of cold." The answer came: "Woman, don't you know that I must answer before

God's bar for 2,000 souls?" Who can wonder that such a man had blessing in his work? I have heard that there was a continual revival in his parish, a real and refreshing and sustained revival on through the weeks and months and years of his faithful ministry.

Calcutta wants such a revival. Shall we ever have it? It must come first in your heart and mine, before sinners outside are brought under its power. We must have the feeling that St. Paul had when he explained: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Like him we must have "great heaviness and continual sorrow" in our hearts for the salvation of the lost around us. Will our Native Church ever know this labour for souls? Will her ministers ever take on this soul-burden and experience these pangs of soul-travail? I answer, "God knows." I fully believe that India's Native Church will enter into this experience, though she may first feel the fire and have her dross consumed in the furnace of persecution. But, my brethren, we who are here as her teachers and leaders must first prove to the Native Church what this burden of soul is. There must be a living illustration of it in our own lives.

6. Once more, we need higher spiritual equipment in order to plan, perfect and perpetuate successful co-operation among all the evangelical sects working for the evangelisation of this great country. In that wonderful prayer of our Blessed Lord recorded in the 17th chapter of St. John's Gospel, He prayed, "that they may all be one; even as thou, Father, art in me, and I in Thee, that they also may be in us; that the world may believe that Thou didst send me." None of us believe that our Lord meant that we all should think alike in everything, but I trust all of us believe that He wished, that in spite of diversity of creed and diversity of government and diversity of methods, His true disciples might be one in love for Him and His work, and one in most cordial and hearty co-operation for extending His Kingdom on earth. I would place all the emphasis of which I am capable on this possible, practical, powerful oneness of believers in such a field as ours.

Here in India there can be and there must be a compact, determined and co-operating Christianity, that these people may believe Christ to be sent of God as their only Redeemer. Sectarian clannishness and competition must yield to Christian co-operation, and we shall not be fully girded and empowered for our great work until they do. Look at these swarming centres of population like Calcutta, Bombay and Madras, walk through some of these crowded streets where not as yet a Christian school or a Christian home is found—thousands upon thousands of Hindus and Mohammedans, Parsees, Jews and Buddhists without a teacher to tell of the sinners' one and only Saviour. How shall we overtake this ever-broadening work, how shall we ever enter these open doors on every side, until we have a better understanding among ourselves and more intelligent co-operation?

We need enthusiasm for Jesus Christ in every department of our work. We need it when we stand up to preach in the bazaar or the *mela*, so that the very ring of our voices shall indicate that we are in earnest and profoundly believe the solemn truths we utter. We all can tell the difference between such preaching and perfunctory lecturing to the people. We criticise our native preachers sharply sometimes. Are we who should be their example as enthusiastic as we should be?

Scant time is left me for saying that we may have this spiritual power, the reasons for which I have been pointing out. Our adorable Lord has said: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Hear also those other words of His spoken just before His glorious ascension: "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." That promise comprises India, our field, and ourselves. We may claim it, and by prayer secure all the spiritual equipment we want for our work.

May the subtle and unconscious influence of our lives here be witnessing for the saving power of the holy faith we represent, and so sweetly blending with word and deed be always wooing and winning souls from darkness to light. For these reasons, my dear brethren, and for many others, time will fail me to cite. I pray and plead, and thank God for the privilege of pleading here to-night for a better spiritual equipment.

THE LATE NARAYAN SHESHADRI.

We extract the following interesting obituary notice by Dr. George Smith from the *Free Church of Scotland Monthly*. Dr. Sheshadri was an ardent member of the Evangelical Alliance, and on the occasion of his visits to this country took part in its meetings—notably at a conversazione held in the Mansion House, London, convened by the then Lord Mayor (Sir W. McArthur). Dr. Sheshadri was also one of the delegates to the New York Conference in 1873:—

The same Scottish newspaper announced the death of two remarkable Asiatic converts of Dr. John Wilson, of Bombay—the Parsi, Rev. Hormazdji Pestonji, and the Brahman, Rev. Narayan Sheshadri, Doctor of Divinity of the University of Montreal. There still survives the oldest of all, the Rev. Dhanjibhai Naoroji, at the head of the native Christian community of Western India.

When, in 1839, Dhanjibhai and Hormazdji left the fire-worship of Zoroaster for the only Name given under heaven whereby men may be saved, Parsi and Hindu society was moved to its centre. In vain was the civil court appealed to. But the Institution was almost emptied. Among the few sons of caste and superstition who clung to it through ill-report were two Brahman Brothers — Narayan and Shripat. What Dr. John Wilson and Mr. Nesbit began, Dr. Murray Mitchell continued, and the good work resulted in their determination to put on Christ by baptism. Narayan, who was confessedly of age and could not be hindered, became the first convert of the Church of Scotland, Free in the year 1843, when Dr. Wilson and Dhanjibhai were in Scotland founding the home organisation of the missions anew. Shripat was not sixteen years of age, and Sir Erskine Perry handed him over to the Brahman priests, with a sneer at the plea of the age of discretion. He was torn from Mr. Nesbit's arms, as he sobbed forth the question, "Am I to be compelled to worship idols?"

While the younger brother was thus driven back by a Christian judge into Brahmanism, and submitted to the humiliation of swallowing the five products of the cow, that he might be restored to caste, the elder began that apostolic career which, for this life, ended in the committing of his body to the Atlantic on the 21st July last, in the hope of a glorious resurrection in Christ Jesus, at the very hour when the Foreign Missions Committee in Edinburgh, all unknowing of the fact, were discussing the arrangements by which Dr. Mowat was to share his toils next October.

After spending some years as a missionary teacher in the Institution and preacher to his countrymen, Narayan Sheshadri was ordained by the Presbytery of Bombay, and the highly educated Brahman became for the rest of his life the apostle of the Mangs, the out-caste poor of the Deccan centre of India. Leaving ordinary British territory, he resolved to annex the great native state of Haidarabad to the Kingdom of Christ.

The year was 1863. As his base, he worked from Jalna, a military cantonment, in which mission buildings were easily acquired. Three miles south he gradually obtained 300 acres of land, which forms the centre of the mission to the Mangs. As the Spirit of God blessed his incessant evangelising, he made that spot the centre of what grew to be his extensive mission to the out-caste. He formed a Christian Church and a Christian community, calling both "the House of God," but using the Hebrew "Bethel" rather than one of his own beautiful Marathi words. After ten years of blessed toil he visited Scotland and America, to tell the Churches of his work and to raise funds for the necessary buildings. His winning face and irresistible personality, his native eloquence alike in English and the vernaculars, and his contagious earnestness, captivated not only Christians in all the lands he visited, but the Parsi official of the district, and even the proud Arab prime minister of the Nawab, Sir Salar Jung. For the mission he received 300 acres of *gautan*, or church land, free of tax, and never to be cultivated save as a grass common: for the Christian peasants he was installed as *patel*, or head-man, over 600 acres, in which office his son Yeshwantrao, lately agricultural professor in Nagpore College, has succeeded him.

Year by year the work went on increasing, when he paid a second visit to America and Scotland. The writer was with him a deputy to the Presbyterian Alliance at Philadelphia in 1880, and went up and down Scotland with him, pleading alternately for the Livingstonia and for the Bethel Mission. After his first visit

some of our generous Glasgow elders, led by Mr. William Mitchell, formed a committee to help his village mission. Congregations specially charged themselves with the support of his catechists. The children of the Free Church, above all, built him his church, and year by year supported some of his schools. By 1886-87 the work had so far extended that we published this appeal for him :—

"Before we pass away from these earthly scenes, we should like to see the thirty villages, wherein our Christians reside, supplied with pastors duly qualified, called, ordained, and settled over their respective congregations. How is this to be accomplished? However, we have most encouraging promises in the Scriptures of the Old and New Testaments. 'I shall take out of them (namely, Gentile nations) for priests and Levites, saith the Lord.' Has He not given a full realisation of this promise in the experience of once heathen European nations; and what He has done with respect to European and American nations, He is able and willing to do with reference to the Gentile nations of India, China, Burma, Japan, and all Eastern nations. We mean to submit to the Free Presbytery of Bombay a scheme of studies to train up village pastors in connexion with our Bethel Mission. Last year we had the pleasure to dedicate a new church at Rewagao, two miles to the south of Bethel, to the worship of the only living and true God."

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Of converts still living in 1890, Dr. Sheshadri reported 1,062 as the number, besides 649 adherents. Mr. A. G. Mowat, M.B., C.M., was sent out from Glasgow last year to work the northern division of the mission from Jalna, after learning Marathi with Mr. Small at Poona. He has just been instructed to report on the whole mission, after a year's survey.

Accompanied by his son, Dr. Sheshadri left Bombay for Japan last February on sick leave, proceeded thence to America, preached almost daily, and addressed the General Assembly of the Presbyterian Church of Canada. He sailed for Glasgow in the Circassia very well, even at his age; but as the result of a storm on leaving New York, he succumbed to bowel disease, and was buried in mid-Atlantic.

It is a strange story from man's point of view. The Brahman lad, fruit of our educational Institution, who confessed Christ before the Supreme Court of Bombay, was enabled by the Spirit of God to bring, from first to last, some 2,000 of his countrymen to Christ, notwithstanding defects of a purely secular kind, which he was ready to acknowledge and bewail. He has left a goodly heritage to the Church of India.

Missionary Notes.

HARPUT.—We have recently collected the statistics from the fifty-nine out-stations of the Harpût field for 1890. We find that in almost every direction there is growth; but it is not rapid, owing to the peculiar constitution of the Empire. Every religious community in Turkey is also, to a degree, a political community. The Protestants have recently improved their organisation and their prestige, and as a consequence more than 1,000 names have been added to their list during the year, making the present number 10,330. Of more significance and value, however, is the addition of 159 to the twenty-five churches on profession of faith, making a total living membership of 1,717, of whom one-half are women. More than 7,000 hear the Word preached on Sunday, while some 5,000 study the International lessons in the Sunday-schools. There is also a large community outside of these churches and congregations who are occasional attendants upon Protestant services, who have the Bible and read it, and are intellectually persuaded of its truth, but who do not separate from the Armenian Church, but who sometimes, in imitation of the Protestants, maintain services for preaching, or for the study of the Bible in their own churches. These cannot enter into our statistics.—*Rev. Dr. Barnum.*

THE BIBLE IN INDIA.—The annual meeting of the Darjeeling Branch of the British & Foreign Bible Society was held on June 11, the Hon. Sir Charles Elliott in the chair. In a very interesting speech, the Rev. F. W. Warne, B.D., of Calcutta, after quoting Sir C. Aitchison's statement, made at Oxford, that "in India alone the

the editions of the Scriptures, in whole or in part, which have been printed or published by the Society, exceed 9,250,000, in thirty-nine different languages," added: "We must not omit the Biblewomen's work. Five years ago the Bible Society offered salaries to Biblewomen working in the various denominations. More than twenty societies working in India have availed themselves of these grants. During last year 330 Biblewomen, of whom 209 are in India, read the Scriptures every week to about 15,000 of their Eastern sisters, and distributed among them over 10,000 copies of the Scriptures, or portions of the Scriptures." In a letter accompanying the report, Mr. Warne says: "The Society is doing great things for us in India."

SPAIN.—*Missionary Training College at Puerto Santa Maria.*—The Rev. W. Moore writes: "On May 1 last Don Emilio Carreño, after passing his final examinations in theology, was ordained to the pastorate of the church at Cordoba and the mission stations attached to it. He, with two schoolmasters, who for a considerable time have been giving great satisfaction in their different spheres, are the "first-fruits" of the Training College, sent forth, we trust, under the Divine impulse to gather in more fruit from this harvest field. At the close of this session another student, Don Juan Martin, having completed the course of preparatory and biblical studies, with more than the average success and promise, has been licensed to preach the Gospel, and is ready to occupy whatever post the Master may call him to. At present, he is left in charge of this mission station during my absence, under the supervision of the Rev. Joseph Viliesid. There now remain nine young men in training at different stages of their career. Already we have an application from one candidate, and we expect there will be others. We ask our Christian friends to join us in the prayer that the Lord may dispose the hearts of intelligent and pious youths to consecrate themselves to this work. Great is the need for such labourers in this field. Hitherto, through the liberality of Christian friends, we have been supplied with funds sufficient for the support of these young men, and although we close with a small balance in our favour this will be quite exhausted before the opening of the session in October. But we look to Him, whose the work is, and whose "is the silver and the gold," that He will dispose His people to help us in this effort to promote His glory."

BRITISH MISSIONS IN GERMAN EAST AFRICA.—The speech of Sir Charles Euan Smith, at the late anniversary of the Universities' Mission, is one which, as the Bishop of Carlisle, who presided, noticed, is most worthy of consideration. The testimony which he bore as to German action within the sphere of its influence is of great value. "The fears," he said, "of the German occupation being hostile to the Universities' Mission have entirely passed away. It is perfectly certain that in all parts of the German sphere missionaries of this Mission have met, not only with the utmost courtesy, but with a support which I have every reason to think will be entirely permanent and lasting. The important relations between your missionaries and the German officials are likely to lead to the good of the Missions and to the maintenance of a healthy understanding between all Europeans." It is by no means rare to find foreign missionaries in our extended British Empire—Frenchmen, Germans, Americans, Italians, &c.—and we scarcely think we are subject to the reproach of not giving a hospitable reception to all; but we have been less accustomed to carry on Missions in the territories of foreign European colonies. Let us trust that in all such Missions there will be combined with devotion to the missionary cause, due loyalty to the flag under which the missionary lives.—*Church Missionary Intelligencer.*

EDUCATIONAL AND INDUSTRIAL INSTITUTE FOR BRITISH EAST AFRICA.—The *Free Church Monthly* informs us that the Rev. Dr. Stewart, of Lovedale, South Africa, is "to give his services for a year to aid certain generous Scotsmen, directors of the Imperial East Africa Company, who have raised funds for the creation of 'another Lovedale' in the country between Mombassa and Lake Victoria Nyanza." Lovedale is well known as one of the best—perhaps, indeed, the best—educational, industrial, and religious institute of South Africa. Undoubtedly neither Bagomoyo, of which Major Wissmann holds so high an opinion, nor any other Roman Catholic institute in Central or Northern Africa can compare with it. The formation of such an establishment in the territories of the East Africa Company cannot but prove of great service to the progress of civilisation and Christianity in Central Africa.

German Nyassa Mission. — Four missionaries sent out by the Moravian brethren reached Dar-es-Salaam in May last, and have since found their way to Quillimane. They were there to join the Berlin Mission party, at the head of which is the Rev. Mr. Merensky, missionary-superintendent. Three of the Berlin missionaries labouring in South Africa are also to join the party, with two younger missionaries and three artisans from Germany. They proceed by way of the Zambesi and the Schire to the south end of Lake Nyassa, where vessels of the Scottish African Lakes Company will transport them to the north end of the Lake. Both Missions are designed to carry on their work in German East Africa and in the direction of the Congo region.

Florence.—I have just received a very interesting account of Doctor Comandi's work in Florence at the *Asilo Professionale Evangelico*, which is divided into four sections, each overlooked by a *Sorvegliante* or a *Madre*. Trades of all kinds are taught—carpenters, joiners, turners, wood carvers, mechanics, and tailors and shoemakers. The instruction is given by private persons without payment, who take the risk on themselves. The schools are divided into an infant-school, five elementary classes, and two superior classes, all on the Government system, but based on Evangelical education. The pupils who show aptitude after they have completed their studies in the *Asilo* are sent on to normal, technical, or commercial schools. Children are admitted into the *Asilo* from the ages of two to twelve, with the moral obligation of finishing their education there. There is a special class who pay from twenty-five to thirty francs a month, and there is also a "Home" for young artists and workmen who have no family; they are lodged and boarded for a franc a day. The medium number of pupils is eighty-five; but at present there are ninety-three in the *Asilo*, a third of whom pay. The education they receive is excellent, providing that every boy is taught to earn an honest livelihood, and the influence of the religious teaching is shown in their lives and their exemplary conduct after they have left the school. The infant-school numbers thirty little ones, who are brought at eight in the morning, and are fetched at five in the evening. On the system of the "Crêche," this permits the mothers to work, and keeps the infants out of the streets, training them to cleanly habits and obedience. The Sunday-school—another great feature in Doctor Comandi's work—is attended by about 350 persons of all ages and both sexes; it is divided in two classes—the infants from three to ten years of age, and those from ten upwards. Some old men and women regularly attend for Biblical instruction. In his great work Doctor Comandi is ably assisted by a good staff of Evangelical masters, and especially by the engineer, Signor Bianciardi, Director of the schools and laboratory. The infant-school is under the care of Signora Ginoulhiac, who supports it with her money, and gives the religious instruction. In his report Dr. Comandi warmly thanks the friends who help him with means to carry on the institution, and, in spite of difficulties and many anxieties, he is sure God will continue to raise up friends and the means to carry on the work. It is certainly one of the best, if not the best and most useful, in Italy. The Waldensian School of Theology in Florence will re-open on the 6th inst., and the inaugural discourse will be given by Dr. Geymonat.—*Correspondent in Record.*

BRIEF NOTICES OF BOOKS.

The Companions of the Lord. By the Rev. Chas. E. B. Reed, M.A. Religious Tract Society.

This is a second edition: and since the first edition of this book was published, the author met with a fatal accident, by which a life of very great promise and of very wide influence was brought to an untimely close. In this volume, many of the best qualities of heart and mind of the late Mr. Reed are exhibited, and the Committee of the Religious Tract Society have done well in publishing a new edition.

Stories from the Life of David. By the Rev. F. Langbridge, M.A. Religious Tract Society.

This is another of the Tract Society's admirable volumes—"Stepping stones to Bible history"—and the author has vividly brought before us all the leading incidents in the life of David. The book is beautifully illustrated, and will be very popular as a gift-book for young people.

Through Ways Unknown. By Mrs. Cameron Wilson. Religious Tract Society.

A very pretty book, well got up and illustrated. The authoress writes as if she were a practised hand, and yet there is a simplicity and freshness in her style which would seem to indicate a beginner. If so, she may well be encouraged to go on. Such stories will always find readers. We gladly recommend this book as suitable for presents to young people.

The Book of Psalms; with explanatory notes, introduction, various readings, and index. Religious Tract Society.

THIS is a most handy and compact little volume, and likely to be of especial service both to Sunday-school teachers and to readers in general who desire to have the results of the best commentators in an easy and accessible form. The introduction is very good, though brief, and the index full and complete. In the section of the introduction (sec. 2) dealing with the "structure of Hebrew poetry," we should have been glad to see some references to a recent and valuable work, entitled *A Key to the Psalms*, by the late Rev. T. Boys. Canon Fausset's *studies* might also advantageously have been referred to. We are pleased to note (p. 13) these words in reference to the destructive and wantonly perplexing conjectures of the Rationalistic school, with Dr. Cheyne at its head: "It is surely no mere prejudice or blind conservatism which restrains sound thinkers from paths of conjecture, in which almost every critic thus wildly differs from his predecessors." There is one omission in the volume, and we naturally ask, "Why have we not the Editor's name given on the title page?"

Tried & True. By the Rev. JOHN FORDYCE. Marshall Bros.

THE Rev. Handley Moule, in advising the author to publish a new edition of this little booklet, says: "The book is, to my judgment, of real and abiding value." In this we cordially concur. The great Christian experiment has been made by millions who have found the Gospel—Heaven's best message to men—when *tried* to be undoubtedly *true*. Mr. Fordyce has given to us, very tersely, a chain of Christian evidences.

The *Expository Times*. Vol. III.—No. 1. Oct. 1891. T. & T. Clark.

WE are glad to see that the *Expository Times* is continued. Volumes I. and II. have been full of much useful and interesting matter, and Volume III. bids fair to maintain the high level previously attained. The new number which has just reached us, contains *inter alia*, an article by Professor Sayce on "Biblical Archæology and the Higher Criticism," which will be read with pleasure by many. Perhaps the best thing in this number is the learned commentary on the clause in the Lord's Prayer "Give us this day our daily bread," by Prebendary Bassett.

The Unity of the Church. By the Rev. GEORGE DANA BOARDMAN, D.D., LL.D. New York: *Church & Home* Publishing Co.

Disarmament of Nations. By the same Author.

The Problem of Jesus. By the same Author. Philadelphia: Huber Co.

THESE little books are well worth careful perusal; they are short, entirely to the point, and clearly and interestingly written. Dr. Boardman is evidently a thinker to some purpose; nor have we much hesitation in saying that his pamphlet on Church Unity is one of the noblest pieces of argument on that subject that we ever remember to have read. Maldenius' golden maxim he has unswervingly kept in view:—*In necessariis unitas; in non necessariis libertas; in utrisque caritas.*

Evangelical Alliance.

BATH CONFERENCE.

OCTOBER 19—21.

BATH was one of the foremost cities which welcomed the Evangelical Alliance on its formation in 1846. A local Branch was soon afterwards established, and it has been sustained under the influence of the ebb and flow of the religious life of the town unto the present day. Twenty-five years having passed since an annual Conference was convened at Bath, the Council received, with special interest and pleasure, the invitation which was so warmly supported by the signatures of representative friends of the various Evangelical Churches, and heartily accepted the same.

Among the Conferences usually held in the autumn, the annual Conference of the Alliance possesses a distinctive character of its own which it may be well to refer to. It is simply a gathering of fellow-Christians joined together in the same mind and judgment (members and friends of the Alliance) in the one Life and love of the Lord Jesus Christ, to take counsel together in the cause of Christian union, religious liberty, &c.; also to strengthen each other in standing fast for God and His truth, bearing testimony against the erroneous teaching and advance of infidelity and Romanism in our land.

The Evangelical Alliance becomes, wherever established, a manifestation of the real unity of all who love our Lord Jesus Christ, "both theirs and ours," differing in many things non-essential, while in all its operations it is ruled by the true missionary spirit taught in the prayer of the Great High Priest, "that they all may be one as

thou Father art in me, and I in thee; that they also may be one in us that the world may believe that thou hast sent me."

The arrangements made in the Guildhall for the reception on the evening of the 19th, and for the meetings on the 20th and 21st, were all that could be desired, and the kindness and hospitality shown to the delegates and visitors were highly appreciated and gratefully acknowledged at the closing meeting of the Conference.

The Conversazione, which preceded the Public Meeting at 7.30 P.M., was held in the Banqueting Chamber of the Guildhall, where tea and coffee were served at 6.30. Some 200 ladies and gentlemen were present, and the warm greetings on all sides, of friends meeting each other from many parts of the country, were a happy introduction to the spirit of love and union that filled the hearts of the Lord's people, who, to the number of over 600, filled the spacious hall to hear the addresses prepared for the meeting. Colonel Hare, the president of the local Branch, presided, and a hymn of praise having been sung, he called upon the Rev. F. La Trobe to read a passage of Scripture, and the Rev. M. B. Moorhouse offered prayer.

The delegates and visitors were then cordially welcomed to Bath by brief addresses from the Rev. W. T. H. Wilson and the Rev. J. Turner Smith on behalf of the local Branch. General Sir Robert Phayre, K.C.B., Vice-President of the Evangelical Alliance, responded briefly to the Welcome on behalf of the London Council and visitors from various parts of the country.

We hope in our next issue to give a *résumé* of the daily proceedings, with some of the addresses.

COUNCIL PROCEEDINGS.

THE usual monthly meeting of the Council was held at the Alliance House, on Thursday, Oct. 15, Donald Matheson, Esq., presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. P. Colborne.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mrs. J. M. Veasey, Southborough.
Miss F. M. Carter, Lee.
Jno. Kinmont, Esq., W.S., Edinburgh.
Mrs. J. C. Milne, Kinmont, Edinburgh.
H. J. Millner, Esq. and Mrs. Millner, Bromley, Kent.
W. S. Le Feuvre, Esq., Bath.
Rev. J. W. G. Hoghton, Chipping-Sodbury.
Mrs. Johnston, Weston, Bath.
C. Butler Stoney, Esq., and Mrs. Stoney, London.
Rev. W. L. Crathern, Appledore, Devon.
Miss Large, Northam, Devon.
Miss E. Green, Sidmouth.
Mrs. G. Rossiter, Paignton.
L. M. Miller, Esq., Paignton.
Rev. J. K. Maconachie, Torquay.
Mr. Waterfall, Torquay.
W. C. Bruton, Esq. and Mrs. Bruton, Bath.
The Misses Tovey, Bath.
Genl. and Mrs. Keer, Budleigh-Salterton.
Mrs. Bell, Budleigh-Salterton.
J. M. Bourne, Esq. and Mrs. Bourne, Budleigh-Salterton.
Miss S. P. Beaven, Budleigh-Salterton.
The Misses Philpot, Budleigh-Salterton.
Miss Harbottle, Budleigh-Salterton.
Miss S. M. Williams, Budleigh-Salterton.

DEPUTATION WORK.

Mr. Arnold reported for Sir J. Field (who was absent) a drawing-room meeting held at Southborough. Mr. Arnold also reported for himself meetings which he had attended on behalf of the Alliance at Bath, Bristol, and other places in the West of England.

BATH CONFERENCE.

The Secretary reported on the complete arrangements for the Bath Conference.

ANNUAL REPORT.

Mr. Arnold then read a draft of the Annual Report, which was unanimously approved by the Council and ordered to be presented at the Bath Conference.

UNIVERSAL WEEK OF PRAYER.

In regard to the London meetings during the Week of Prayer, the Secretary reported that, in accordance with the instructions of the Council, he had secured the Portman Rooms in Baker Street for the week commencing January 4.

PROPOSED CONFERENCE IN CHICAGO.

In regard to the proposal of the American Branch to convene an International Conference of the Alliance at Chicago in 1893, it was reported that Mr. Dodge, the president of the United States Branch, and the Rev. Dr. Chamberlain, a member of the New York Committee, had called and conferred with the Secretaries.

It was unanimously agreed that a suitable Minute be prepared and forwarded to the New York Committee, expressing the earnest hope that every possible step will

Mr. Arnold's addresses awakened much sympathy. In the afternoon he dwelt principally upon the aims of the Alliance and its blessed work in promoting united prayer and religious liberty. He also gave a detailed account of the Florence Conference. In the evening his address was of a more popular character. He dwelt upon the practical nature of the Alliance, and especially spoke of its efforts on behalf of persecuted Christians in many lands. Both meetings were very largely attended, and the evening one especially so. This was the first occasion on which a meeting on behalf of the Alliance had been held in the town, and one of the immediate results of the visit was the addition of many new members and supporters.

QUARTERLY CONFERENCE FOR SPIRITUAL EDIFICATION.

THE Autumn meeting for Prayer and Conference took place in the Council room on Friday, Oct. 2, and was a season of refreshing brotherly intercourse and edification. The attendance was small, owing, doubtless, to many friends not having returned from their holiday excursions. The Rev. H. Armstrong Hall, after praise and prayer had been offered, gave a valuable address, which greatly interested all present. The subject chosen for meditation was: "The victory that overcometh the world" (1 John v. 4, 5). The following is an abstract of the address: "The word translated 'Victory' only occurs in the New Testament in this passage of St. John's 1st Epistle, and the word translated 'Faith' likewise appears only in the Epistles and Gospel of St. John. In the believer's conflicts with the 'world' the chief difficulty is owing to its intangibility; the world or worldliness often influences the Christian in his daily walk where he is not sensible of it; it is like the wind which meets us everywhere. To obtain a correct view and estimate of the 'world' it must be seen through the eyes of the Lord Jesus, and we then perceive that it is 'not of the Father,' and that the friendship of the world is enmity with God; the dear children of God are sent into the world to bear testimony, and to witness by a holy life of faith and love to the grace and power of Christ—they 'are not of the world.' The world is passing away like a panorama, beautiful, ensnaring, transitory—the believer's union with Christ is the source of his life and strength; it is written, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

BLACKHEATH & LEE BRANCH.

THE Quarterly Meeting for Prayer and Conference was held in the Lecture Hall of the Congregation Church, Blackheath, on the afternoon of October 2, the chair being taken by Sir Wm. Willis, president of the Branch. The attendance was not so large as usual, which was to be regretted, as the address of Canon Reith, of Christ Church, Greenwich, was most instructive. The subject was, "Abiding in Christ—Christ Abiding in us" (John xv. 4.) Pointing out how our Lord in this passage testified to His divinity, it was explained that it should be taken as a command. "Take heed" that ye abide in Me, and that I abide in you. It testifies to the fact that *He* who uttered these words, and who was then about to die, and knew it, having but little sympathy from those He taught, for they understood not, continues "the same yesterday, to-day, and for ever." What He was then, He is now. Very earnestly the speaker pressed the truth that Religion is a Life. That it is possible to know Christ, and yet for Christ not to live in us in power. "Take heed that He abides in you." Preaching the Church, or Sacraments, was contrasted with preaching Christ, the Person—"Abide in Me, and I in you." It was also urged that heed should be taken as to what books are read, the companions associated with, the habits indulged in—lest they distract from the attitude of watchfulness, lest they sever the union with Him in whom is our life.

General Sir John Field followed briefly upon the same subject, after which there was special prayer for the annual conference of the Evangelical Alliance about to be held at Bath; also for the approaching convention at Blackheath, and for the persecuted Christians and Jews in Russia.

IRISH BRANCH.

A MEETING of Council was held on October 8, the Rev. J. E. Moffatt, M.A., presiding. The meeting was opened with reading the Scriptures and prayer.

CORRESPONDING SECRETARY.

The Rev. Dr. Wright who had for a number of years acted as Honorary Corresponding Secretary of the Irish Branch, having resigned the incumbency of the Bethesda Church, Dublin, and accepted that of St. John's Church, Liverpool, the following resolution was unanimously adopted:—

"The Council of the Irish Branch of of the Evangelical Alliance have heard with much regret that the Rev. C. H. H. Wright, D.D., who has for many years given his valued counsel and support to the work of the Alliance in Ireland, and has acted as Honorary Corresponding Secretary, has left Dublin and become a resident clergyman in Liverpool. The Council, in conveying the expression of their grateful sense of his past services, trust that he will remain a member of the Irish Branch, and continue to act as its Honorary Corresponding Secretary."

DEPUTATIONS.

The Secretary reported that since the last meeting he had visited and held meetings in Warrenpoint, Newcastle, Portrush, Carnlough, and Bangor in the North of Ireland, and in Queenstown, Youghall, Dungarvan, Fermoy, Mallow, and Tralee in the South.

At the meeting in Warrenpoint, William Atkinson, Esq., presided, and an address was delivered by the Secretary upon the work of the Evangelical Alliance. He gave a sketch of the Conference in Florence and of the progress of the Gospel in Italy. Reference was also made to Ireland and to the important work in which the Rev. Thomas Connellan was engaged in the West of Ireland. The proceedings were brought to a close by the Rev. Dr. Naylor, rector of the parish, who offered prayer.—W. L. Finlay, Esq., one of the oldest and most esteemed members of the Alliance in the North of Ireland, presided at the meeting in Newcastle. There was a large attendance. The Rev. James Donnelly and the Rev. J. Keers took part in the proceedings.—At Carnlough the Rev. J. Bingham, rector of the parish, took the chair. An address on the principles and work of the Alliance was delivered by the Secretary, and prayers were offered by the Rev. Charles M. Cowden and the Rev. J. C. Ferris.—At Portrush, Mr. Mullan addressed a large audience in the Presbyterian Church, the Rev. Jonathan Simpson presiding, and the Rev. J. E. McDade, B.A., and the Rev. Professor Murphy, D.D., taking part in the service.—The meetings in the South were well attended. At Queenstown the Rev. A. E. Wynne, B.A., presided, in the absence of the Rev. Canon Daunt. Prayer was offered by the Rev. Samuel Dunlop, after which an address was delivered by Mr. Mullan. Prayer was again offered by Lieut.-Colonel Hall after. The Archdeacon of Ardfert presided at the meeting in Tralee, the Presbyterian and Methodist ministers also taking part in the service.

NEW MEMBERS.

The following persons were unanimously elected to membership:—

Rev. William Clarke, Bangor.
S. G. Montgomery, Esq., Bangor.
John McMeekin, Esq., Bangor.
Alexander Parker, Esq., Galgorm.
James Pyper, Esq., Belfast.
Rev. J. Frazer Hurst, Fermoy.

THE NEEDS OF THE CITY.

In accordance with a resolution passed at a previous meeting, inquiries had been made with reference to the spiritual and social condition of the city. A paper, which had been drawn up by one of the local clergy with reference to it, and containing important statistics, was authorised to be printed and circulated.

RELIGIOUS PERSECUTION IN PORTUGAL.

A LETTER has just been received from the Rev. R. K. Moreton, of Oporto, with reference to the case of Francisco Bichão, to the following effect:—

"The appeal to the Superior Court at Oporto was successful, inasmuch as the sentence was annulled on a technical point—viz., that it had not been clearly proved that he had wilfully treated the State Church with disrespect. His enemies, who were powerful, then carried the case to the Supreme Court at Lisbon, and here the original sentence was confirmed on the ground that it was sufficiently proved that he committed the act wittingly. As the Constitution grants liberty of con-

science, provided that the State religion is respected, it is easy to see how a point can be stretched, even to a year's imprisonment for not removing a cap to a passing cross (not a crucifix) carried at a funeral. The sentence hung fire for a time, but, when the abortive attempt to establish a Republic failed at Oporto on Jan. 31 last, the Government was enabled to use extraordinary restrictions of private liberties, and Bichão was arrested on Feb. 20 and placed in Aveiro Prison. He wrote to me on the 24th advising me of the fact, and adding, 'But I am happy; blessed be the name of the Lord!'

"We hoped that the usual Easter list of pardons might have included his name, but were disappointed in this, and there he lies to the shame of Popery, for it was a purely clerical persecution, and to the disgrace of Portugal, which poses as a liberal nation, and in many respects is truly liberal. But the Concordat with Rome still gives the priests great power when they choose to use it against the freedom of the Gospel."

The Council decided that in the first instance publicity should be given to this case in the Press, and any other steps that may be found expedient will be taken.

CONTRIBUTIONS RECEIVED FROM SEPT. 19 TO OCT. 17 1891.

	£	s.	d.
Colonel Maude	0	10	6
Mrs. and The Misses Spicer	1	1	0
A. Gibb, Esq.	0	10	6
Rev. J. F. T. Hallowes	0	10	6
P. Edmond, Esq., LL.D.	2	0	0
Miss Wilkins	1	0	0
H. Gurney, Esq.	1	1	0
J. A. Campbell, Esq., LL.D., M.P.	5	0	0
H. Foxwell, Esq.	0	10	6
A. R. Peolen, Esq., and Mrs. Eccles	2	0	0
Colonel Sarile, J.P.	0	10	6
Mrs. Carmichael	0	10	6
Rev J. Finnemore	0	10	6
Major Walsh	1	1	0
Mrs Tucker Gells	1	0	0
Miss C J. Gells	0	10	6
G. C. Courthope, Esq.	1	1	0
Mrs. Hugh Massey	0	10	6
Col. and Mrs. Foster Forbes	1	1	0
Dr. Collins	0	10	6
Cornt F. van Rylandt	1	1	0
W. R. James, Esq.	0	10	6
Rev. F. W. Macdonald	1	1	0
J. C. Clarke, Esq.	1	1	0
Mrs. Mackenzie	1	1	0
Rev. G S. Rowe	1	1	0
Mrs Aldred	0	10	6
Rev. H. C Sturdy	0	10	6
C. R. Bousfield, Esq.	1	1	0
T. H. Bainbridge, Esq.	1	1	0
Dr. Lunn	0	10	6
Rev. J. Brittain	0	10	6
General and Mrs. Keer	1	3	6
J. M. Bourne, Esq., and Mrs Bourne	1	1	0
Mrs Milne Collie	1	10	0
The Misses Sign-ld	1	1	0
R. C. Dryland, Esq. (3 years)	0	10	0
Lady Adam	1	1	0
Rev H. W. Pinnière	1	1	0
S. Butterworth, Esq.	0	10	6
Rev. C. Graham	0	10	6
Mrs. W. R Ellis	0	10	6
Rev. H. Venn Ellis	0	10	6
J. Jeffryes, Esq.	1	1	0
Mrs. Pearce Gould	0	10	6
J. Groom, Esq.	1	1	0
Mrs. and The Misses Elphinstone	1	6	0
Miss Bogle	0	10	6
Lieut.-Colonel Corry Smith	1	1	0
G. Skey, Esq.	1	1	0
Rev. G. D. Hooper	0	10	6
B. M. Tite, Esq.	1	1	0
M. H. Wilkin, Esq.	1	1	0
Miss Mason	1	1	0
Mrs. W. Miller	1	0	0
J. D Allcroft, Esq.	5	0	0
R. McLuckie, Esq. and Mrs. McLuckie	0	10	6
Rev. W. and Mrs. Williams	0	10	6
Dr. Shettle	0	10	6
Rev. A. Shipman (sub. & don.)	0	17	6
Sir F B. Outram	1	0	0
Rev. Canon Christopher	0	10	6
Rev. L C A. Mouton (2 years)	2	2	0
Mrs Charters	1	1	0
Countess Katerbary	0	10	0
"Anon" (don.)	0	10	6
Mrs. Duffield	1	0	0
Miss Hutchinson	0	10	6
Mrs Perkins	0	10	0
Miss Green	0	10	0
H. Prebble, Esq.	1	1	0
R. Stock, Esq.	1	1	0
Rev. J. Chalmers	0	10	6
Mrs. De Mierré	1	1	0
Dr. Van Someren	1	1	0
H. J. Legge, Esq., and Miss Legge	1	1	0
A. E. West, Esq.	0	10	6
Miss Jennings	1	1	0
W. King, Esq., and Mrs. King	1	1	0
Mrs. Loutheau	0	10	6
Miss Marston	1	1	0
Rev. R. Lang (2 years)	1	1	0
H. W. Johnson, Esq.	1	1	0
Rev. J. Arkell	1	1	0
A. C. Champney, Esq.	0	10	0
H. Wright, Esq.	1	1	0
R. Weston, Esq. (3 years)	1	1	0
Rev. Dr. Rigg	0	10	6
W. S. Seton-Karr, Esq.	1	1	0
Colonel F. Maclean	1	0	0
G. F. White, Esq.	5	5	0
Rev. J. M. Laycock	0	10	6
Mr. and Mrs. McFarlan	1	1	0
Mrs. Adshurst	0	10	0
General Anderson	1	1	0
Rev. A. Sturge	0	10	6
J. G. Fenwick, Esq.	1	1	0
Rev. T. McCullagh	0	10	6
G. Crichton, Esq.	1	0	0
Rev. Dr. Frew	0	10	6
Rev. W. H. Horner	0	10	6
Miss Avery	0	10	0
Rev. P. Colborne	0	10	6
Professor Goodman	1	1	0
Baron de Ferrières	1	1	0
C. Early, Esq.	1	1	0
Rev. G. Hamilton	0	10	6
Mrs. Watters	1	0	0
Rev. D. Miller	0	10	6
The Hon. Mrs. Fiennes	1	1	0
Mrs. Mortimer	1	1	0
Mrs. Law	1	1	0
Captain Cowan, R.E.	1	1	0
Miss Oakes	0	10	6
General and Mrs. Brownlow	0	10	0
Rev. H. Sharpe	1	1	0
The Misses Sutton	1	0	0
Dr. and Mrs. Gould	0	15	0
Lieut. H. C. Burrows, R.N.	1	1	0
Mrs. M. Burden	1	1	0
A. Churchill, Esq.	1	1	0
P. Cadby, Esq.	1	1	0
Mrs. Cohn	1	0	0
Mrs. Hamilton	0	10	6
Miss S. Crowe	0	10	0
Rev. L. Price	0	10	6
Rev. G. B. and Mrs. Harding	1	1	0
Mrs. K. S. Stuart	1	1	0
Miss Gillson	1	0	0
Lady Caird	1	1	0
Col. and Mrs. Wilmot Brooke	1	5	0
Dr. Cust Gwyane	1	1	0
Rev. F. Sullivan	0	10	6
Mrs. L. M. Johnston (5 years)	5	5	0
Rev. C. B. Sneyd	1	1	0
Miss Stephens	0	10	0
Miss Onslow	1	1	0
Dr. Prankerd	0	10	6
Rev. F. J. Morrish	0	10	6
J. B. Paynter, Esq.	1	1	0
Rev. J. Millar	0	10	0
M. H. Hodder, Esq., and Mrs. Hodder	1	11	6
D. W. Wright, Esq., and The Misses Wright	0	10	0
Miss Logan	1	1	0
Colonel Clarke	1	1	0
Dr. R. Browne	1	1	0
Mrs. Galloway	1	1	0
A. Crewdson, Esq.	1	1	0
Rev. H. Burton	0	10	6
The Misses Pepys	1	1	0
D. Macandrew, Esq., and Mrs. Macandrew	0	10	6
Rev. S. La Trobe	0	10	6
C. Macdonald, Esq.	1	1	0
Rev. A. T. Edwards	2	2	0
Captain H. Pelham Burn	1	1	0
J. Garnett, Esq.	2	2	0
"A. G" and Genl. Stileman	0	15	6
T. R. Redman, Esq.	1	1	0
Rev. R. G. Wheeler	0	10	6
T. Harris, Esq.	0	10	6
Miss Bagley	1	1	0
Miss A. M. Fox	1	1	0
Rev. W. E. Rowlands	1	1	0
R. Carlyon, Esq.	1	1	0
G. R. Smith, Esq.	1	1	0
Rev. J. C. Martin	0	10	6
Miss Budd	1	1	0
Mrs. H. J. Turner	0	10	6
E. Rawlence, Esq.	0	10	0
Brig.-Surgeon Parker	1	1	0
Rev. A. Dawson (sub. and don.)	0	10	0
Rev. A. S. Sutton	0	10	6
Rev. H. B. Moorhouse	0	10	6
C. Butler-Stoney, Esq.	0	10	0
Mrs. E. Mande	0	10	0
Mr. Waterhill	0	10	6
Rev. H. G. Thwaites	0	10	6
W. D. Hanson, Esq.	0	10	6
Leicester Subscriptions, per Mrs. Walker	10	10	0
Leamington Subscriptions, per F. C. Grant Ellerton, Esq.	5	14	0
Brighton Subscriptions, per Miss Coker	5	12	0
Tottenham Subscriptions, per Mrs. Harrison	3	10	0
Cardiff Subscriptions, per Rev. P. Maddocks	3	10	0
Scarborough Subscriptions, per Mrs. Carter	3	0	0
Blackheath and Lee Subscriptions, per S. C. Hatch, Esq.	7	3	0
Teignmouth Subscriptions, per Rev. W. Osler	4	6	6
Liverpool Subscriptions, per R. Rebecca, Esq.	14	13	9
Ashbourne Subscriptions, per Rev. W. Sandford	5	18	0
Collection at Drawing-room Meetings at—			
Bristol, per C. B. Ker, Esq.	1	8	9
Westward Ho! per W. Blakeney, Esq.	3	4	0
Paignton, per Rev. T. C. Wilson	1	10	9
Southborough, per Secretary	4	14	3
Torquay, per Morton Sparke, Esq.	3	10	6
Balance of Collection at Public Meeting at—			
Budleigh-Salterton	1	0	0
Sums under 1s.	28	9	0
FLORENCE CONFERENCE FUND.			
Readers of the *Christian*, per Messrs. Morgan & Scott	4	0	0